B'NAI B'RITH

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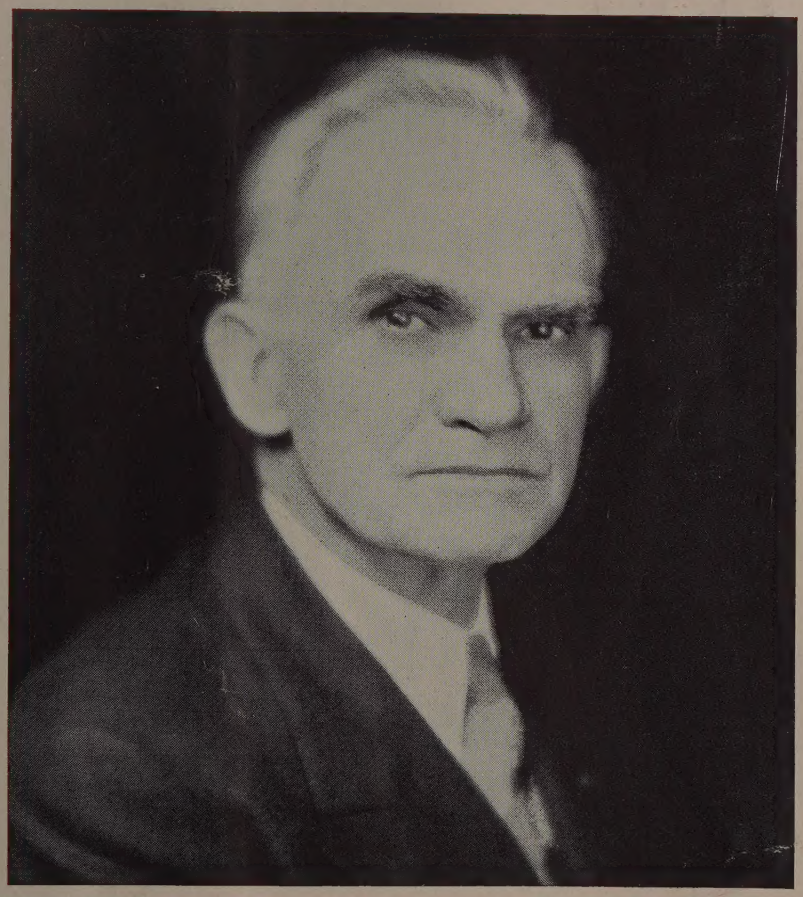

HON. JOSEPH W. BYRNS

Speaker, the United States House of Representatives. He will be guest of honor at B'nai B'rith's Fourteenth Quinquennial Convention Banquet in Washington, May 6.

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B'NAI B'RITH MAGAZINE

The National Jewish Monthly

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EDITORIAL COMMENT

B'nai B'rith Comes to a Milestone

THE Constitution Grand Lodge of B'nai B'rith meets in quinquennial convention in Washington this month to look at one of the critical hours of Jewish history and to make decisions.

The depression was very young when the Grand Lodge last met in 1930 and people said it could not go far, and hopeful eyes looked for a quick return of golden times.

Hitler was but an unbelieveable demagogue of whom it was said that it was impossible for such as he to attain power in the modern world.

Jewish problems seemed to be becoming less, and for those problems that required philanthropic aid there was generous response; for poverty had not yet come to lighten, to deplete and, finally, to empty the purses of millions of men.

But 1935 finds the depression going toward its sixth year, it finds Hitler the biggest and most menacing fact in Europe, it finds Jewish problems multiplied by both.

The Constitution Grand Lodge meets to look courageously at the future and to act, to look back with pride at the past five years; for never was B'nai B'rith more vigorous, more active, more effective than in this evil time when many institutions languished.

Its work went on without diminution; its strength was not dissipated by indecision; its mind moved with clear understanding in the darkness of the times; its steps were governed by statesmanlike judgment and firmness.

B'nai B'rith gave no thought to advance its own prestige but joined gladly with other groups to consider the grievous Jewish problems that sprang out of Germany. Its counsel was free of hysteria and was based on considerations of what was best for the Jews of Germany.

In the presence of the German tragedy it remained aware of its heavy obligations at home. Jewish youth must be made ready for the future of Jewish life in America, must be made intelligently conscious of its great heritage, must be prepared to take up the banners when the present leaders of Jewish life depart. To these ends B'nai B'rith bent its most vigorous efforts for the support of its children, the Hillel Foundations and the A. Z. A.

Five years of depression find the work of the Hillel Foundations and A. Z. A. increased instead of diminished; still young and on uncertain feet in 1930, these institutions stand firmly established in American Jewish life in 1935. The cause of B'nai B'rith's Hillel Foundations has been made the cause of all American Jewry and many a Jewish community has accepted the Hillel Foundations as an obligation to be included in its welfare fund together with its Talmud Torah, its Jewish center, its Jewish hospital.

Against the antipathies that depression brings, B'nai B'rith stood vigilant for the honor of the Jewish name. Without drumbeat and fanfare its Anti-Defamation League was quick wherever the Jewish name was under assault of falsehood, wherever Jewish rights were assailed by discrimination. It was watchful against the rackets of anti-Semitism masquerading under various names; its efforts led to the congressional investigation whose exposures brought to blight the incipient Nazi movement in the United States.

In the most difficult time of modern Jewish history, B'nai B'rith, conscious of its function as an important voice in Israel, kept its head, acted with dignity, continued at its work and took up new tasks. It comes to one of its quinquennial milestones stronger despite the devastating years through which it has gone.

* * *

The Libel About Jews and Banks

THE more astute anti-Semitism in the United States does not indulge in crude attacks. Nor does it use the term "Jew" approbriously.

The B'nai B'rith Magazine goes to members of the Order for the nominal sum of 75 cents a year. Non-members pay $1.50 a year. Although the Magazine is the official organ of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their Magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial offices.

B'nai B'rith Magazine published monthly, except August, under the auspices of B'nai B'rith at 22 E. 12th Street, Cincinnati, Ohio. Entered as second-class matter October 13, 1924, at the post office at Cincinnati, Ohio, under the Act of August 24, 1912. Acceptance for mailing at special rates of postage provided for in section 1103, Act of October 3, 1917, authorized October 16, 1920. Subscription, $1.50 per year.

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The contents of the B'nai B'rith Magazine are fully indexed in the Index to Periodicals, of the Jewish Statistical Bureau.

The fashion, it seems, is to speak of international bankers as the cause of all the evils that beset the world and then to name some of them. The audience listens . . . "It's those Jews again," says the audience, for it is made to appear that the chief devils of international banking are Jews. Nearly all the names given in the indictment of international bankers are Jewish names.

Last month the truth arose to try to overtake this insidious falsehood. In the pages of an authoritative book, "American Underwriting Houses and their Issues" the facts were found: From the year 1925 to 1928 (the years of heaviest financing) Jewish brokerage houses floated only five percent of all domestic issues of stocks and bonds.

The domestic flotation by Jewish houses between 1930 and 1933 was about eight percent average; but in the year 1932 it was only one-half percent.

The six largest Jewish banking houses floated international loans that in total were less than those of the National City Company and Lee Higginson.

Of 420 bank directors in New York only thirty are Jews. The three largest banks in New York have 79 directors of whom none is a Jew.

* * *

In Which German Jewry Gets a New Pain

THE Jew is always giving new pictures of his character. Last month he was seen protesting because he would not be permitted to die for Germany.

Some men in plight similar to the affliction of the German Jews might say: "Why should we offer our lives for a nation that has devastated us? It has taken our livelihood from us and has attempted to degrade our manhood. It has set us aside as citizens of second rate. Why should we die for a nation that has been our enemy?"

But when, last month, it was announced that Jews would not be included in the conscription for the new German army, Jews in Germany felt a pain of humiliation more poignant than any they had suffered.

Doubtless, they remembered the good Germany of old. It had comforted them and they had made a full return. They had exalted the name of Germany by the genius of artists, writers, scientists, great physicians, numerous Nobel prize winners.

This Germany they loved.

The German earth contained the bones of their ancestors; the Jewish cemeteries of Germany bear the testimony of the historic place of Jews in German life.

This Germany they loved and in their hearts they carried dreams of a Germany that would again be good and just. For the Germany of the past and for the Germany of their hopeful dreams they were willing to die.

They went to the authorities: "We desire that our sons be included among the conscripts for the new army. This is our country and we demand for them the right to fight and to die in its cause."

But those who are unwilling to see Jews live for Germany are also averse to letting them die for it.

* * *

It's Always: "What Will This Do To Us?"

FEW national and international events happen in the world concerning which Jews do not ask: "What will this do to us?"

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There is an uprising against the French in North Africa and native attacks, stopped by French soldiery take it out on Jews.

There is an election in Danzig. "What will it mean to us" . . . and Jewry waits anxiously for the returns and rejoices to hear that it was far from the complete Nazi victory that was expected.

The Saar votes for Germany . . . "What will this do to us?". . . and we wait with tragic expectancy for next February when the moratorium on Saar Jews will be at an end and Nazis can do with them as they like.

Last month Jews were anxious about the revolution in Greece . . . "What will this do to us?". . . The fate of Greek Jews hung on the issue. If Venizelos won there would be more pain for Jews; Venizelos had taken up anti-Semitism as a revolutionary cause.

Jews followed the revolution through its bloody week and rejoiced to see it come to a happy end of defeat. The friends of the Jews had won and Jews in Greece were safe.

Thus we are like sands in the winds, one wind subsides and we wait anxiously for the next . . . "What will it do to us?"

Apropos of nothing at all, we note that when Solly Epstein was executed in Germany last month for killing a Nazi, the Associated Press called attention to the fact that he was the first Jew ever executed in the history of the German judicial system.

* * *

In Which the Nazis Find One Jew Worthy

THERE is consolation from Germany: One Jew has been found worthy. Special instructions have gone out about him.

The name of this exception is Dr. Jacob Wohltat. The government even embraces him. It arises to defend him. Goebbels himself praises him.

It appears that some of the Nazi press discovered him still holding a good position in the Ministry of Economics. Their Aryan blood boiled. A Jew in the government which, it was believed, had been purged of all Jews. A Jew giving a hand to improve the economy of Germany! How does this happen? Out with him.

Dr. Schacht, the Minister of Economics, was embarrassed. After all, this was a very helpful Jew. Though no drop of Aryan blood was in his veins he knew a great deal about the domestic economy of Germany. Dr. Schacht had been leaning heavily on him.

Goebbels pondered. He issued instructions to the press: "It is most undesirable to refer to the fact that Dr. Jacob Wohltat, a leading official of the Exchange Department of the Ministry of Economics, is a non-Aryan. Dr. Wohltat has been in the service of our nation for many years and his work is highly esteemed by Dr. Schacht, the Reichsminister of Economics."

The protests of the press fell into silence. Goebbels had said it: There was one Jew in Germany who was all right.

* * *

Hitler as the Poison of Mankind

THE Jews do not stand alone any longer. Until the last month Hitler seemed our own particular pain. He was far from the lives of the more comfortable peoples of the world.

The pain of Hitler, where felt at all, was only a vicarious suffering that let itself out in sympathy for Jews.

But since last month he has become the affliction of the civilized world and everywhere it is being asked (just as Jews have been asking these past two years): "What will he do next? What new agonies may the world expect from him? When will he strike? What terror of new armaments has he hidden against the time when he will be ready to make war?"

The fear that has beset the hearts of Jews is now the obsession of all mankind as Hitler calls his new army together, as he sets German factories in motion for the high-speed production of munitions, as Nazi scientists work secretly in laboratories to prepare new deaths.

The Frenchmen man their border forts to be ready for him; the Italians mass troops; the British look to their air defenses; we ourselves, though far removed from the scene of possible conflict, feel we may not be a laggard in the armament race which aims to beat Hitler to the draw. We increase the army, we rush new ships.

The menace that has been on the Jews becomes the world's menace. The only comfort that this development of Hitler brings is in the fact that it will give pause to his American imitators who through a variety of rackets have been attempting to establish here the Hitler race ideology.

Certainly Hitler, enemy of mankind, will have to be dropped as prophet of these racketeers. He might have been fairly easy to sell as poison for the Jews but as a poison that may destroy civilization he becomes a drug on the American market.

* * *

A Lesson for American Jews

DR. EINSTEIN spoke about it in New York one day last month: Oh, how Jews in Germany desired to be less Jewish. They wanted even to forget they were Jewish, hoping that others would forget it also.

By reason of being less Jewish they felt safe. Anti-Semitism could not hurt them: Anti-Semitism, they were sure, was a venom directed only against the East European Jews who since the war had come to Germany. They could feel nothing in common with these East Europeans. These were really aliens to them; they were far from their own happy lives . . . unfortunate strangers for whom they gave charity generously but with condescension.

But a time came: How strange! The Nazi persecutors made no distinction between these East-Europeans and German Jews who had done their best to be less Jewish. The same pain was inflicted on the one as on the other.

Happier were the Jews who knew why they were being afflicted and could, at least, rejoice in the approval of their consciences. They had been faithful, they had been wholly Jews: For this they suffered.

In any event, German Jews discovered the essential brotherhood of Israel. If they had believed that they were different from other Jews . . . "We are really not kin to them". . . their enemies had told them: "You are one and between you and these others we know no difference. You are all Jews together. You must suffer the same penalty."

This is the lesson of Jewish unity German Jews learned by so much pain. It is a lesson that American Jews may well take to their hearts at no cost of pain whatever.

* * *

On the Passing of a Great Man Among Jews

OF all the post-mortem tributes that were given the late Adolph Ochs we liked best that of a former office boy of the New York *Times*, Sandor Klein. It was his job to carry *Times* proofs to Mr. Ochs's home.

"He invariably assisted me off with my coat and saw that I was comfortable with a book or a magazine before reading the proofs. When he had completed his perusal and had marked the corrections in the proofs, he would sit for several minutes and talk with me about my work and my ambitions."

The boy's errand done, Mr. Ochs helped him back into his coat . . . "Don't catch cold, son. You can't do your best if your health's not good."

In such simple kindness and humility is the grandeur of a great man. From wealth and power Adolph Ochs derived neither arrogance nor pride of position. Nor was his kindness the studied noblesse oblige of a great man looking down on his office boy. It was of the essence of his character.

At the end, a man's great achievements, his wealth, his power, do not matter in the least so much as that he was a fine gentleman.

Being a fine gentleman coincided with Adolph Ochs's concept of being a fine Jew. Judaism was a noble way of life and he served it well. He was always the proud, vigorous Jew. He was not like those who, having achieved greatness in the wide world, become strangers to the house of Israel.

To him Judaism was a flame sacred the more because it was the passion of his wife's father, who was the great rabbi, Isaac M. Wise, a founder of American Reform Judaism and of the Hebrew Union College. The Hebrew Union College was like a sacred charge to him and he made no end of effort until he had seen the college safely established on an endowment of nearly $5,000,000. He himself gave a quarter of a million dollars.

A great man! A great Jew! A great journalist! . . . "All the News That's Fit to Print" was the banner his newspaper carried on its front page. He printed all the news that was fit to print and the news of the New York *Times* was accepted as the honest word of the superlatively honest man who was its publisher.

Some of the sights of Washington, D. C. Top, left to right: Lincoln Memorial, with the Washington Monument behind it; t Capitol; and the masses of famous white, pink, and greenish yellow cherry blossoms. Bottom, left to right: the new fountain Union Station Plaza; the National Museum; and Mount Vernon, George Washington's home.

B'nai B'rith Meets in Washington

By EDWARD E. GRUSD

ON May 5, 6, 7, and 8, hundreds of delegates and visitors will gather at the Willard Hotel in Washington, D. C., for the Fourteenth Quinquennial Convention of B'nai B'rith. Some of the outstanding leaders of American Jewry will be there to participate in deliberations of the greatest importance.

The last five years have been epochal ones in the history of the world, and in the history of the Jewish people everywhere — a history with which B'nai B'rith is inextricably intertwined. No effort will be made here to review world or Jewish history of the past half decade, except insofar as the Order is directly concerned. However, it can never be forgotten that during that period Fascism came to power in Germany and plunged our people there into one of the greatest tragedies of the tragic Jewish saga of 3000 years; that during that period the depression of 1929 deepened into a world economic crisis that is not over even today; and that during that period the implications and effects of those two happenings have, among other things, complicated the so-called Jewish problem far beyond the bounds of the keenest prognostications of 1930.

B'nai B'rith, which has no set program, but which is at the service of Jewry wherever and whenever and however it is needed, was caught between the dilemma of shrinking income and manpower on the one hand, and swiftly-increasing problems and demands upon it, on the other hand. It is to the lasting credit of our leaders that they guided us safely from between the horns of this dilemma.

Little did the delegates and visitors to the Thirteenth Quinquennial Convention, which was held in Cincinnati from April 26 to 30, 1930, realize what the future held for the Order. The depression at that time was only about six months old, and many who should have known bet were even being quoted in the pr to the effect that prosperity was j around the corner. The 1930 C vention approved a budget of $ 600,000 for B'nai B'rith activit until 1935; shortened the name of Order from "Independent Order B'nai B'rith" to simply "B'nai B'rit voted to incorporate the Order; a unanimously re-elected all the o cers and Executive Committee. Co missions were set up for the sup vision and guidance of the B' B'rith Hillel Foundations and B'nai B'rith Anti-Defamation Leag It was determined to end the w of the B'nai B'rith Mexican Bur as soon as the Jewish community Mexico felt itself able to stand on own feet—a happy event that t place in 1932, after B'nai B'rith h maintained the Bureau for nearly years. A motion was passed t whenever the Emergency Relief Fu should reach the sum of $150,000 cash in the hands of the Treasur

over that figure should be transrred to the General Fund of the rder—a Constitutional change. The nstitution was also changed to perit the chairmen of the Supreme lvisory Council of A. Z. A., Antiefamation League Commission, and e Hillel Foundation Commission, attend Executive Committee meetgs and have a voice in the deliberions. It was proposed that the nited States be redistricted, and a mmittee will bring several redisicting plans before this Convention. will also be announced at the forthming Convention that although the rder has not yet been incorporated, will be shortly after the Conven-on ends.

Probably not a single delegate or sitor returned to his home with e idea that the Order would not ntinue to grow and function in uch the same way as theretofore. ho dreamed in the comparatively osperous Spring of 1930 that less an two years later the Secretary as to tremble for the very existnce of the Order itself, as he admits his report to the forthcoming Conntion? For the graph line illusating membership and Wider Scope come was a sickeningly downward rve all during 1930, 1931, 1932 and 33. It was only at the end of 1933 at the line stopped plunging, hesitated, began to crawl upward, and, during the last twelve months, rushed exultantly toward the top of the page, almost back to where it had been at the time of the Cincinnati Convention. But those hectic years played havoc with Jewish philanthropy, Jewish education, social service, institutions — in all of which B'nai B'rith is vitally interested. And the German Jewish tragedy complicated matters still more because the Order and other forces in Jewish life had to expend so much energy, time, and resources towards its solution at precisely the time when they were so imperatively needed for other things.

It was a rare privilege and an enlarging experience to have lived so intimately with B'nai B'rith, so to speak, during those five years. My daily presence in the National Office, and my own small part in the great work, gave me an insight into B'nai B'rith that was truly inspiring. The National Office is a bee-hive of activity, in which the clack-clack of typewriters sometimes vies with the smooth whir of the mimeograph machine. It is a bonanza for stamp collectors, for almost daily Uncle Sam's mail carriers leave letters bearing the exotic postage of China, Palestine, Africa, India, Russia, New Zealand, and almost every other part of the world. It is a clearing-house of Jewish problems, an impromptu information bureau, a fountain-head of B'nai B'rith guidance. In it the pulse of Jewish life beats warmly.

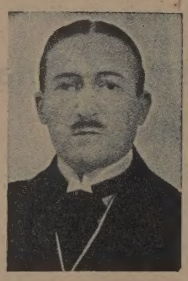
But the charm of service in such a place is heightened, for a young man, by the daily contact with the two leaders of the Order. It is a joy to see them at their work. The President's capacity for labor is literally amazing, as is well known. His oratory, which has thrilled countless thousands in many parts of this country and in Canada, is a byeword in American and Jewish public life, but perhaps not so well known, except by those personally acquainted with him, is his ability to take up a vexatious problem, to turn it this way and that, to examine it calmly, to insist on knowing all the facts about it, to penetrate it slowly and incisively with a brain seasoned by vast experience, and finally to solve it in a manner eminently just and practical. It is this quality of his, together with a fine personal dignity seasoned with a joviality and an unflagging passion for things Jewish, that caused the Jewish press generally to hail him, upon his recent 75th birthday, as an outstanding American and a preeminent leader of Israel.

Officers and Members of the Executive Committee

Louis Fabricant, District No. 1

Sidney G. Kusworm, Dist. 2; Treasurer

Hon. Alfred M. Cohen, President of the Order



Jacob Singer, District No. 3

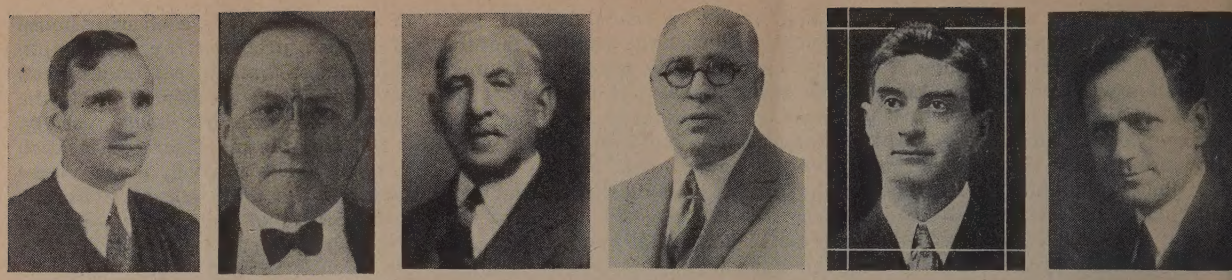
Judge I. M. Golden, Dist. 4; 1st V. P.

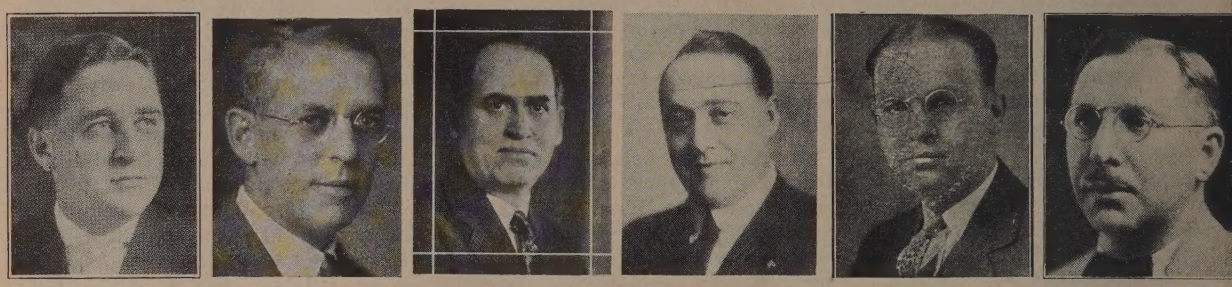
Henry A. Alexander, District No. 5

Henry Monsky, District No. 6

Dr. I. M. Rubinow, Secretary of Order

Archibald A. Marx, Dist. 7; 2nd V. P.





District past presidents who are delegates to the Convention. Left to right, top row: Judge Albert Cohn, A. K. Cohen, Joseph Ullman, Joshua Kantrowitz, Joseph Rosenzweig, and Frank Goldman, all of District No. 1. Bottom row: Karl M. Vetsburg, Leonard Freiberg, Isidore Feibleman, E. J. Schanfarber, Joseph Cohen, and Simon Heller, all of District No. 2. Max Meisel of District No. 2, is also a delegate.

After the above, one might well say *Dayenu,* but even the Hagaddah lists more than one blessing. Dr. Rubinow, in this case, is the other. He is a human dynamo of energy, with a heart as big as his brain, and the size of the latter has been the occasion for tribute from scientists, scholars, and public figures known to everybody. His talents seem endless: physician, social worker, statistician, author, lecturer, actuary, linguist, raconteur — and I haven't named them all.

Ordinarily, President Cohen sees everything that goes into the Magazine, but neither he nor Dr. Rubinow will see the two preceding paragraphs until they appear in print. My only regret is that space does not permit me to pay tribute to other fine B'nai B'rith workers whom I had the honor to meet and know either here in the National Office or in other cities.

As in any office, the last five years witnessed scenes of tense, feverish activity in National B'rith B'rith Headquarters. But in our case, this activity was guided by no personal motives. The responsibility and importance of our work weighed heavily upon us. As one intimately ac

Program of B'nai B'rith's 14th Quinquennial Convention

SATURDAY, MAY 4

Registration of delegates at convention headquarters, Willard Hotel.

8:30 p. m.—Reception for delegates at Willard Hotel.

SUNDAY, MAY 5

10:00 a. m.—Convention called to order by President Alfred M. Cohen. Appointments of credentials and rules committees. Invocation by Dr. Abram Simon. Addresses of welcome by Alfred L. Bennett for Argo Lodge and Abraham Shefferman for District No. 5. Response by Judge I. M. Golden, First Vice President of the Order. Reports of credentials and rules committees, roll call, appointment of convention committees, and the President's message. Afternoon reserved for sightseeing, etc.

MONDAY, MAY 6

10:00 a. m.—Secretary's report by Dr. I. M. Rubinow. Reports of Anti-Defamation League by Sigmund Livingston, Chairman, and the B'nai B'rith Hillel Foundations, by Dr. A. L. Sachar, National Director.

2:30 p. m.—Reports: Aleph Zadik Aleph, by Sam Beber, President of Supreme Advisory Council; Wider Scope Commission and Fund Raising, by Louis J. Borinstein, Chairman; Washington Bureau, by Maurice D. Rosenberg, Washington Representative; Americanization, by Sidney G. Kusworm, Chairman; Committee on Constitution and By-Laws, by Edwin J. Schanfarber, Chairman; and Committee on Incorporation, by Sidney G. Kusworm, Chairman.

8:00 p. m.—Convention Banquet. Guest of Honor: Hon. Joseph W. Byrns, Speaker, U. S. House of Representatives.

TUESDAY, MAY 7

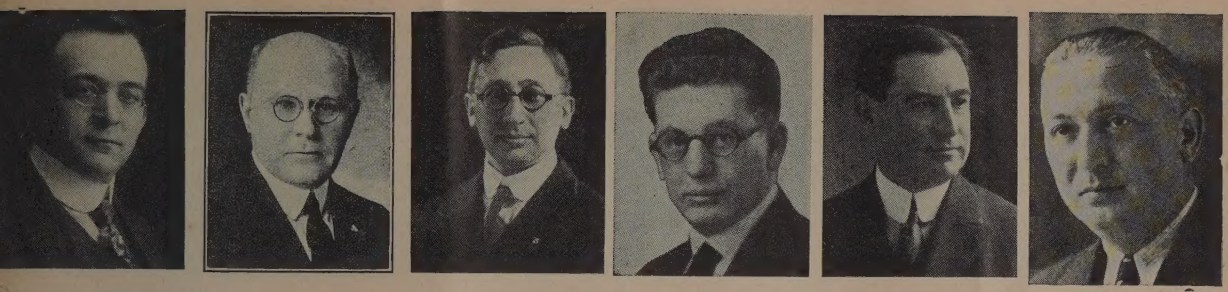
10:00 a. m.—Reports of Convention Committees. Reports of Leo Levi Memorial Hospital, by Judge A. B. Frey, President, and National Jewish Hospital, by Milton L. Arfenger. Address on "B'nai B'rith in Europe," by M. Gordon Liverman, President of District Grand Lodge No. 15.

2:00 p. m.—Reports of Convention Committees continued.

WEDNESDAY, MAY 8

10:00 a. m.—Reports of Convention Committees concluded. Unfinished business.

2:00 p. m.—Nomination and election of officers. Benediction. Adjournment.



District past presidents who are delegates to the Convention. Left to right, top row: Emil Mayer, Alfred A. Benesch, Judge A. B. Frey, Samuel Sievers, Milton Anfenger, and Samuel Goldstein, all of District No. 2. Bottom row: Judge Joseph L. Kun, A. L. Wolk, Judge Leopold C. Glass, Abraham Berkowitz, Isidore Rosenthal, and Joseph W. Salus, all of District No. 3.

quainted with that work, and from he vantage point of nearly seven ears of daily exertion in it, I shall ttempt to review the high spots of t, so that some idea may be ob-ained of the nature of the problems vith which the Washington Conven-ion will have grapple.

1930

EXTENDING its influence into distant parts of the world, B'nai B'rith organized a lodge and women's auxiliary in Honolulu, Hawaii. Only wo years before, a very active lodge had been instituted in Shanghai, China. The Grand Lodge of Palestine founded an Academy of the Hebrew Language, to try to acquire and centralize all the best scientific and creative forces of that language. The First National Oratorical Contest of the B'nai B'rith Hillel Foundations took place at Champaign, Ill. B'nai B'rith's eighth Hillel Foundation was formally opened at the University of Texas. B'nai B'rith's National Membership Bureau was opened, with Brother Richard E. Gutstadt as Director. At the first meeting of the newly-created Wider Scope Commission, it was moved and passed that the Commission place itself on record as favoring the inclusion of Wider Scope campaigns in local joint Jewish welfare drives; Louis J. Borinstein of Indianapolis was unanimously elected Chairman of the Commission. The newly-organized Hillel and Anti-Defamation Commissions also met for the first time. The latter formulated plans for a complete investigation into the problem of discrimination against Jews in employment. At the instance of B'nai B'rith, representatives of several large national Jewish organizations met in New York City and formed a national conference to study anti-Jewish discrimination in employment; President Cohen and Dr. Rubinow were elected chairman and secretary, respectively. Toward the end of the year, B'nai B'rith's first lodge in South America was founded, at Buenos Aires, Argentina, and the Order has functioned ever since on every continent in the world except Australia. After the publication of Great Britain's famous White Paper of 1930, President Cohen issued a statement to the press in which he declared that "the new policy of the British government towards the Jew in Palestine will cause deep grief to every Jew, whether Zionist or not." The B'nai B'rith Council of Western Pennsylvania was organized, the first of several powerful sectional groups of B'nai B'rith in that state; such Councils have played an increasingly important part in B'nai B'rith and Jewish communal life ever since. With Hon. Herbert H. Lehman, then Lieutenant Governor of New York, as guest of honor, District No. 1 dedicated its new Home for the Aged at Yonkers, N. Y. An agreement was reached between the B'nai B'rith City Library in Jerusalem and the Hebrew University Library whereby the vast resources of the latter were placed at the disposal of the former, a step marking the ultimate in service which the B'nai B'rith Library had been rendering the people of Jerusalem and indeed all of Palestine.

1931

FOR the first time in the history of Cornell University, its President addressed a representative body of Jewish students when the local Hillel Foundation tendered a banquet to Rabbi Stephen S. Wise. President Cohen appealed to all organizations engaged in Americanization work to speed their efforts with the object of making "every Jew in America an American." A. Z. A. launched its first nationwide celebration of "Parents' Day" in place of the former "Mother's Day". Anti-Semitic outbreaks occurred in Mexico, and President Cohen sent a telegram of protest to the United States State Department; as a result, an American investigation was undertaken, and B'nai B'rith sent J. L. Weinberger, for many years head of the B'nai B'rith Mexican Bureau, down to Mexico City as a special representative of the Order. Adolph S. Ochs, publisher of the New York *Times*, was a visitor and principal speaker at the first anniversary celebration of B'nai

Heads of B'nai B'rith activities today. Left to right, top row: Richard E. Gutstadt, Director of the Anti-Defamation League; Dr. A. L. Sachar, National Director of the B'nai B'rith Hillel Foundations; Sigmund Livingston, Chairman of the Anti-Defamation Commission; Louis J. Borinstein, National Chairman of the Wider Scope Commission; Sam Beber, Presdent of the Supreme Advisory Council, A. Z. A., and Harry Shapiro, National Field Director of Wider Scope. Second row: Frank R. S. Kaplan, president, District No. 3; Horace R. Cohen, president, District No. 1; M. Gordan Liverman, president, District No. 15 (Great Britain) the only delegate from across the seas to attend the Convention; Joseph Herbach, National Director of the recent Alfred M. Cohen 75th Birthday Membership Campaign; and Rabbi Emil W. Leipziger, president, District No. 7. Bottom row: Louis Kranitz, president, District No. 2; Arthur Brin, president, District No. 6; Abe Shefferman, president, District No. 5; and David Blumberg, president, District No. 4.

B'rith's Lodge in Honolulu, where he was made an honorary member. At its annual convention, District No. 3 resolved to establish a Bureau of Jewish Arbitration in every community where there is a B'nai B'rith lodge. B'nai B'rith Hall, administration building of the beautiful new Cleveland Jewish Orphan Home, was formally dedicated. The Jewish community of La Paz, Bolivia, was threatened with deportation as the result of anti-Semitic agitation; through its Washington representative, B'nai B'rith caused an investigation to be launched which ended in the complete dropping of all charges against the Jewish community. The new B'nai B'rith Lodge in Buenos Aires as one of its first important activities, began work on the formation of the 120 Jewish societies of the city into a Federation—a vital ideal that 25 years of previous effort had failed to bring about. The British District Grand Lodge published the first number of a District journal. The December, 1931, issue of the B'NAI B'RITH MAGAZINE carried the first "President's Page," in which, ever since, he has discussed B'nai B'rith and world Jewish problems. In honor of the 50th anniversary of B'nai B'rith membership of Jacob Singer, Member of the Executive Committee, District No. 3 held a membership campaign. For the first time in the history of American Jewish youth movements, schools for the instruction and development of club leaders were instituted on a national scale by A. Z. A.

1932

THE B'nai B'rith Lodge at Bethlehem, Pa., made its first annual award of a placque to the "Best Citizen" of the community. B'nai B'rith joined with other Jewish organizations in voicing a vigorous protest when the government of Guatemala threatened to deport its Jews. President Cohen represented the Order and was a principal speaker at a three-day Good Will conference in Washington, D. C. B'nai B'rith Lodges were instituted at La Paz,

District past presidents who are delegates to the Convention. Left to right, top row: Edgar C. Levey, Maurice Rapheld, Z. Swett, Monroe Friedman, M. Finkenstein, and Harry K. Wolff, all of District No. 4. Bottom row: Lucius L. Solomons, District No. 4; Dr. Leon Banov, Sidney J. Stern, and Joseph Wilner, all of District No. 5; William Bensinger, and Joseph F. Grossman, of District No. 6.

Bolivia, and Paris, France. District No. 1 and Congregation Jeshuat Israel, the oldest congregation in the United States, jointly celebrated the George Washington Bi-Centennial at Newport, R. I.; Congressman Sol Bloom, a New York Ben B'rith, directed the national observance of this event. After nearly a decade of fine work the B'nai B'rith Mexican Bureau was closed; the President and Secretary of the Order went to Mexico City to help "wind up" its affairs; and B'nai B'rith withdrew from its work in Mexico, confident that the Jewish community there was able to "stand on its own feet". Dr. I. M. Rubinow, Secretary of the Order, was elected President of the National Conference of Jewish Social Service, an honor which had likewise been accorded his B'nai B'rith predecessor, the late Dr. Boris D. Bogen. B'nai B'rith was among the large number of important Jewish organizations which did not participate in the World Jewish Conference at Geneva; the Order's refusal to attend was based on a survey both in America and Europe which showed overwhelmingly that B'nai B'rith sentiment was against the holding of the Conference. B'nai B'rith united solidly with other Jewish organizations in registering a stern protest against the severe anti-Jewish outbreaks in Poland. B'nai B'rith's second lodge in France was instituted at Mulhouse.

1933

ON October 13, B'nai B'rith was 90 years old. Lodges throughout the world celebrated that inspiring birthday in manifold ways, and in the United States an entire year was set aside for local lodge observances of the event. Special meetings, membership campaigns, public addresses, and social affairs were some of the expressions of celebration on the part of local lodges. During this year many members won outstanding distinction for themselves; four governors of large states were Jews—all members of the Order; the 60th birthday of Chaim Nachman Bialik, the world's greatest Hebrew poet, and a member of B'nai B'rith in Palestine, was celebrated throughout his country; and many other distinctions were won by B'nai B'rith.

However, the Jewish tragedy in Germany, beginning in March, overshadowed everything else, and absorbed most of the energies of the Order. The part played by B'nai B'rith was told exhaustively in the October, 1934, issue of the B'NAI B'RITH MAGAZINE, and need not be repeated in detail here. Suffice it to say that under the level-headed leadership of President Cohen, whose labors in behalf of German Jewry were at all times herculean, a sane policy was pursued. Hitler came into full power on March 5, and as early as March 23, the President of the Order, together with representatives of the American Jewish Committee, had a personal interview with Secretary of State Cordell Hull, in Washington, where he stressed the vital point that the German situation was not merely a Jewish problem, but a world issue, and as such merited the attention of all states interested in maintaining the fundamental rights of mankind. From that day to this, B'nai B'rith has continued its efforts—keeping always in mind, in each of its moves, that there is only one real end, namely, the interests of German Jewry, and that all means must be conducive toward that end. The Order was therefore among those opposed to flambouyant parades and demonstrations, which it considered injurious ultimately to German Jewry; and it was among those opposed to a Jewishly-sponsored boycott of German goods for the same reason, although of course, it was in favor of the principle of boycott generally. The Order circulated a petition asking the American government to speak out openly against Nazi anti-Semitism, and presented this document, signed by a quarter million Jews and non-Jews, to the White House. Constant contact was maintained with the State Department.

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Abraham the First Missionary

Alfred M. Cohen a Modern Abraham

By RABBI MENDEL BROWN

"Now the Lord said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great, and be thou a blessing." (Gen. XII. vv 1-2.)

TRADITION regards Abraham as the first missionary to mankind. The revelation of a Supreme Power which was vouchsafed to him, he is said to have communicated to others. It was to spread this revelation that he left his paternal home and travelled to a strange land. Not that the Bible actually tells us so, but we infer it from the story of his life. We interpret in this sense the promise, "And through thee shall all the families of the earth be blessed."

In this sense we explain the building of altars in the various places of encampment; he was active in preaching the word of God to those among whom he moved. The rabbis go further. They tell us that Abraham and Sarah brought many an idolator "under the wings of the Divine Presence"; the patriarch made proselytes of the men, his wife of the women.

Fanciful as such conceptions are, we may infer with certainty from the Bible story that in his public and private life Abraham set an example to his age which was luminous with moral and religious instruction. The Father of the Hebrew nation led a life of daily and loving communion with God; his saintly character made a deep impression upon those with whom he came in contact.

We realize the impression he made in the reverence with which he is greeted by Melchizedek and the Kings of Sodom and Gomorrah, no less than in the esteem in which he is held by the sons of Heth. In each case it is clearly the Patriarch's lofty disposition, its remarkable combination of simplicity and grandeur, that elicits the admiration of his contemporaries.

THE following letter was recently received from Brother Sidney G. Kusworm, Dayton, O., Treasurer of the Order:

"While in the Cincinnati office the other day, I saw and borrowed a copy of the February issue of the Monitor, monthly bulletin of Shanghai's B'nai B'rith Lodge. In it there appears the sermon preached on October 19, 1934, by Rabbi Mendel Brown at Ohel Rachel Synagogue on the occasion of the 75th birthday of President Cohen. I think that this sermon, coming from far-off China, will be interesting to our membership, and should be published in our Magazine."

Rabbi Brown's sermon is published herewith.—EDITORS.

Every important action of his life is entered upon in a pious spirit, hallowed by a sense of sacred responsibility. Whatever he does—there are exceptions, for no man is perfect—illustrates the beauty and dignity of his character. Whether as a man of peace or war, whether in his domestic or public relations, he comports himself with such simple manliness and true courage, such tender regard for the happiness of others, as must have won the esteem of his fellows. Of all the figures in Holy Writ, he alone earns the pre-eminent distinction of "friend of God" which tomorrow's Haphtorah bestows upon him. "But thou, Israel my servant Jacob, whom I have chosen the seed of Abraham, my friend."

And let us note this further fact. Not only in Jewish tradition did his memory come to be venerated as that of one of the saintliest men who ever walked the earth, but the remembrance of his personal piety lived on after Bible times to become an inspiration to the Church and the Mosque. There is no personality in all history which is cherished with equal reverence by the three great religions of the world—Judaism, Christianity, and Mohammedanism.

Regarded from this point of view, the grandeur of Abraham's character has a special significance for us. The mission of Israel is a responsibility that we have inherited from Abraham himself. We do well to believe this if we conceive our mission in the Abrahamic spirit, if we realize that the world is to be made better by our example of personal religion.

What we call the Jewish life must be a life that shall convince the others by its loftiness of purpose and integrity of principle—a life that rises so much above the ordinary standard of accepted morality that men, seeing it, will say—Here is a religion which teaches its followers how to live!

Jews are often blamed for not taking active measures to convert others to their belief. When we get such an insight as from time to time is afforded us into the methods that are adopted by societies for the conversion of Jews to Christianity, we are hardly anxious to emulate the conversionist policy.

Even if their action were above suspicion, it would still be open to grave objection. Why be aggressive in religious discussion, when every argument for or against some particular form of belief can be met by some counter argument? But no one can argue against the life of a good man. There is nothing so convincing as the rectitude of a true servant of God. Without the character behind it to sustain the assertion, dare one say that his religion is better than another's? Possessing the character, does he need to say it? The matter speaks for itself. When Moses Mendelssohn was challenged by Lavater to a theological discussion, he wrote, "As for me, it was my desire to give the lie to the wretched judgment passed upon the Jew by living a life of virtue, and not by controversial writings." That was the language of a true son of Abraham. He would imitate the Patriarch's virtues, and trust to the influence of his own personal example to bring men to a recognition of the truth.

It comes to this: Judaism has to be taught as Abraham spread the truth, by acting up to it. If Judaism is slow

in making its way in the world, it is because many of us have lost sight of this cardinal fact. What is it that brings religion into contempt? The opportunity that is given to the ungodly to point the finger of scorn, and say, "These religious men are just as greedy and worldly as other men." When the proverbial gibe "as rich as a Jew" shall no longer be current, and instead the name of Jew shall come to be anonymous with uprightness of character, when we can stand up before men as Abraham stood up before the kings of Sodom and Gomorrah in lofty contempt of mean things, then Judaism will have conquered the world. Until Abraham's time, the Midrash teaches "the Lord was only known as the God of heaven; but when he appeared to Abraham, He became the God of heaven and earth; for Abraham made God known to mankind." (Bereshith Rabbi 49, 11). Every good example makes God better known to mankind. They learn to understand His will, by seeing it interpreted in the acts of those who render Him sincere service. All honor, then, to those who try to bring God nearer to men by force of personal example. All honor to those Jews who feel it incumbent on them to uphold the name of Judaism by living upright lives.

They are God's witnesses in the truest sense, for their deeds bear testimony to the truth that they cherish.

In this connection, it is appropriate and fitting to allude to a modern Abraham, who has today reached his 75th anniversary, and whose career has been pre-eminently distinguished for Jewish service from his early youth. The B'nai B'rith Organization with its world-wide ramifications is this evening honoring its President, Alfred M. Cohen, whose entire life has been a dedication to Israel. He can truly be regarded in the light of a modern missionary to mankind, whose ideal has become identical with that of his ancestor Abraham to become a blessing to humanity by the beneficent influence of his godly life and by turning others to a knowledge of God.

Abraham's Sacrifice of Isaac, famous painting by Rembrandt.

"And be thou a blessing." This injunction given to Abraham to become a blessing to himself and to mankind should find an echo in the hearts of every member of B'nai B'rith, which affords the Jewish people a powerful medium for service, not only to themselves, but to common humanity. B'nai B'rith is sectarian only in its religious idealism. Its aims are broadly human, philanthropic, educational and social. One of the fundamental purposes of this Order is the promotion of accord among mankind. B'nai B'rith is a peacemaker. It is a defender of the faith, a preserver of Judaism in the hearts of its youth. It advocates the unifying of Israel, that it may advance the work of education and philanthropy and break down barriers of provincialism and prejudice between races. The record of its achievements since its inception four score and ten years ago is an inspiration to all looking forward to a finer spirit of righteousness, justice and understanding in the adjustment of human relations.

It was in 1890 that Alfred M. Cohen joined Jerusalem Lodge, which was one of seven that then flourished in Cincinnati. He went through the chairs to the presidency, and when the seven lodges were made one, he was elected the first President of the united organizations. Like all his devotions, B'nai B'rith was no casual affiliation; it was another of those arks guarding the ideals by which he had been illuminated since his youth. It must be served. His devotion was not of a day or of a year, but a sort of burning bush that was not to be quenched in 44 years.

In 1925 Alfred Cohen was elected President of the Constitution Grand Lodge of B'nai B'rith and as a result of his ardent advocacy and clear vision and far-sightedness, he led the conscience of B'nai B'rith to embrace the Hillel Foundation, which is a potent factor in stemming the religious drift within the ranks of the Jewish youth, and which has for a decade rendered great service in the revival of the Jewish spirit in America among the chosen youth satisfying their longing for knowledge of their faith, and of what the Jew has meant to the world. In the midst of these services, Alfred Cohen has found time for manifold activities at other posts of duty in Jewry. In all the years of his active manhood he has given of himself to Jewish life, whether local, national, or international. The appreciation of his fellow-workers was attested several years ago in a public testimonial after his return from a journey to the lodges of Europe. This voyage had been a triumph. The lodges of England and of the Continent embraced him as the embodiment of the brotherhood that is Israel. This brother had come from a distant land and lo! he spoke the ideals that were in their

A recent photograph of Shanghai Lodge, which attended Ohel Rachel Synagogue in a body for Rabbi Brown's special sermon on President Cohen's 75th birthday.

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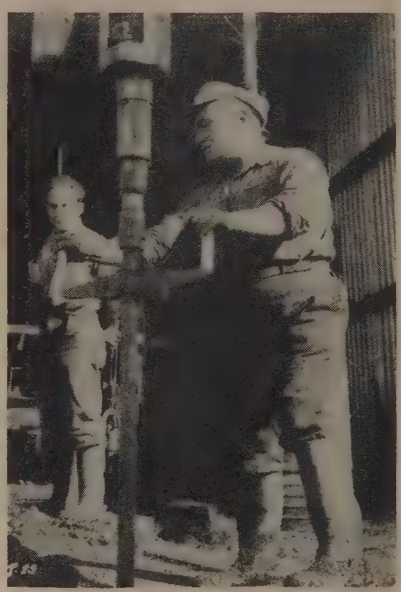
Seeing Palestine Without Illusions

By JOSEPH L. COHEN

IT is a commonplace that both in politics and economics large numbers of people are influenced less by rational ideas than hypnotized by what may be termed illusions. Now it is evident that with respect to Palestine today there are a number of illusions which dominate popular thinking. These deserve to be combated by all who believe in the desirability of truth for its own sake. But when we find that the five dominant illusions about Palestine economics today all tend toward a pessimistic outlook and attitude, then there is all the more reason for endeavoring to dissipate them.

The Small Country Illusion

THE first might be referred to as the Size Illusion. The small area of the country cannot in fact be denied. One must think about Palestine in terms of Wales or Belgium or New Zealand, and certainly not in terms of Russia or of the United States. But the optical illusion of size should not be merged with the conceptions of rich and poor, as if it were inevitable that because a country is small it must also be poor.



Left: Workers transporting sand by camel in the Emek Hefer. Right: Drilling for water for irrigation in Ramath David Colony. Bottom: The power station at Haifa, showing architecture typical of modern Palestine industry.

Quite clearly citizens of certain small countries like Holland and Switzerland are by many tests, such as per capita wealth and per capita income, much wealthier than those of the much larger countries, Italy, Germany and Spain. We must be on our guard against associating these two conceptions of geographical size and the wealth per head of the population, or the number of people with their per capita wealth.

Closely related to the first illusion is the second, which points to the lack of resources of Palestine and anxiously enquires: how can such a country support a growing population? The only natural resources of any importance, they contend, are the chemicals washed down into the Dead Sea. The country possesses neither coal nor iron. It is a desert; it is swampy; it is rocky. How can such a poor country lacking in natural resources ever hope to provide a basis of existence for considerable numbers? There is some consolation for the pessimists when they consider that even in the United States, for the period when the population was only three million right down to today when it is about a hundred and twenty million, there have been people constantly asking: how can the country support the growing population? Today, in spite of tremendous unemployment, it is widely held that this is not caused by any lack of resources, but rather through the lack of capacity to establish and to run the right kind of economic organization. The history of the United States has in this respect been paralleled by that of most of the other advanced countries of the world. Australia and Canada today are less able to absorb one million people because they are undeveloped, than they will be able to absorb five million when they are more developed. The pre-War Palestine could not have absorbed five thousand immigrants a year, whilst today the country is able to absorb ten times that number, and with the increase in population the problem

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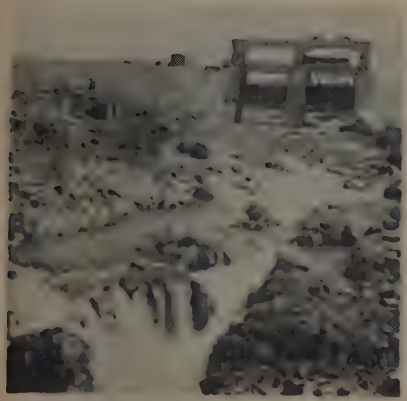


Varied scenes of Palestine life today. Left to right, top: A civilized aspect—the Mograbi Opera House in Tel Aviv, where the greatest operas of all countries are rendered in Hebrew; spring-time orange planting in the colonies. Middle part of the electrification works on the Jordan River; a large flour mill in Haifa. Bottom: Beth Alpha, one of the progressive villages in the Jezreel; the big central power station at Tel-Ur.

Economics Explain Jewish History

By BERNARD LANDE COHEN

THE material elements in the evolution of the Jewish people deserve to be studied more fully than heretofore. Jewish history is indeed a record of moral and spiritual adventure; but without a recognition of its economic factors it must remain solely a repertory of isolated events. Only through the method of economic interpretation will the missing links be restored, and only then may we apprehend the unity of Israel's epic.

That composite growth which we call civilization is nothing less than the fusion of intellectual activity and economic enterprise. If we refer to history, we find that nations of high cultural attainments have been no less remarkable for their commercial opulence. It has been no less so of the Jews.

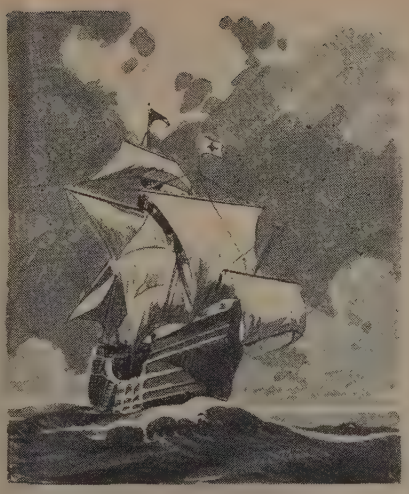
A thousand years ago the region that is now the richest portion of the globe, was very backward as compared with certain countries in Asia and even Africa. Trade was rudimentary and concerned but a mere handful of people. The peasant masses had no surplus production, and no purchasing power; and money circulated only among the aristocracy: the barons, the knights, and the higher clergy. These were the only purchasers and their demands were mainly for such articles as precious stones, silk garments, fine furniture, and above all, spices, which were then more than a luxury, since the value of ice was yet unknown, and seasoning was the only means of preserving food.

To procure such articles required long and difficult journeys to Oriental countries which Christians of the early Middle Ages were very loath to undertake. For one thing, it meant trafficking with the Mohammedans, and during the centuries when Christendom and Islam were in a state of perpetual warfare, all such contacts were sternly forbidden. Furthermore, the Roman Catholic Church at one time proscribed not only usury, but all commercial pursuits, as injurious to the soul. Hence, the Jews, by reason of their cosmopolitan position, were most fitted for the role of intermediaries between East and West. Their communities were along the highways of commerce, and it was easy for a Jewish trader from a far country to find coreligionists to buy or to sell, or to inform him of the

ames of other merchants, the prices f commodities and the holding of airs.

From the earliest times to the pre-ent day the exchange with Asia has een a most important factor in the conomic life of Europe. Likewise the everal trade routes between the two ontinents determined in no small ieasure the dispersion of the Jews n antiquity and during the Middle ges. At a time when there was still ery little communication between eighboring localities, trade was rgely a matter of transporting the roducts of distant lands, and com-odities flowed mainly along the few nown natural highways. Thus the verland course between Europe and sia extended from the north of rance across the great lowland lain of Europe, beyond the Black ea and the Caspian Sea into Turke-tan; thence, across deserts and hrough mountain passes to the bor-ers of China. It was by way of this aravan route that intrepid Jewish erchants, together with their fami-es, found their way into China, and here some of them remained. Mid-ay between China and Europe, and ithin reach of Persia and India, ere the great Jewish communities f Bokhara, Samarcand and Tash-ent; while farther to the west were iev and Prague, cities inhabited by ews in very early times. North of he Caspian Sea and traversed by his same highway lay the kingdom f the Khazars which in the ninth entury was partly converted to Juda-sm by transient merchants. We now egin to see how a number of ap-arently isolated phenomena are fasi-ned together over a common de-ominator; that the Diaspora of the ews was by no means haphazard ut received its outlines from a dis-nct pattern.

Of even greater significance for the conomic interpretation of Jewish istory was the passage by sea from urope to the East. In our own day his route, which is second in im-ortance only to the North Atlantic, as many ramifications and extends ll the way from the North Sea to the ea of Japan, through Gibraltar, the uez Canal, the Red Sea, the Indian cean and the China Sea. Though ews never won distinction in the affic of the Far East, their partici-ation in the trade between Europe nd India was at one time of vast im-ortance. Since there was in those ays no Suez Canal the voyage by sea ad to be broken; and the necessity or trans-shipment across Egypt gave



rise to the rich cities of Alexandria and Cairo where Jews were actively engaged in all branches of industry and commerce. But an even more important land sector between Europe and India was that which extended through Syria and northern Palestine to Iraq and then southward to the Persian gulf. During the Middle Ages many of the largest Jewish settlements were to be found within this area. At the end of the twelfth century the traveler Benjamin of Tudela reported that in Bagdad there were forty thousand Jews paying a head tax to the Caliph, which would indicate a total Jewish population of at least one hundred thousand. By comparison, the communities of the West were small. The largest among them seems to have been Barcelona, which in the fourteenth century had about one thousand Jewish families. It is well to bear in mind that until comparatively modern times, the European continent contained only the smaller portion of world Jewry.

The early European Jews, like their brethren of Egypt and Babylonia, were largely connected with the Oriental trade. In medieval times the wares of China and the Indies were not shipped to the North Sea, however. Travel by sea was then more hazardous than travel by land, and had to be curtailed as far as possible. Hence, the merchandise of Bagdad, Mosul, Damascus and Cairo was unladen for the most part in the various harbors of Italy, and carried by land to the different fairs of South Germany and the Rhine country. A lesser quantity was landed on the shores of Provence, taken upward through the valley of the Rhone, down the Seine River and across the English Channel to the Thames. The Spanish port of Barcelona likewise handled a considerable share of Asiatic cargo. An examination of the separate maps of the west European countries such as are contained in the Jewish Encyclopedia would indicate how the location of the early Jewish settlements corresponded more or less with these main arteries of commerce. The communities of England, northern France, Provence, Spain, Italy, South Germany and the Rhineland were united by commercial ties almost as much as through their common religion, and in turn were linked with the larger and richer communities of Iraq and Persia.

So long as their freedom of enterprise remained unhampered the Jews of the old world tended to concentrate in the more developed areas as they now do in North America. Their activities, moreover, were not by any means confined to trade. Many were tillers of the soil, while others engaged in the characteristic Jewish handicrafts of the Middle Ages such as tailoring, weaving, dyeing, metalworking, glass-blowing, sword-making and saddlery. In Asiatic countries their manner of livelihood was rarely interfered with, the motives for persecution being entirely religious. In Europe, on the other hand, persecution had an economic reason as well, which began to manifest itself with the development of Christian trade. The rise of Venice in the eleventh century was especially dis-

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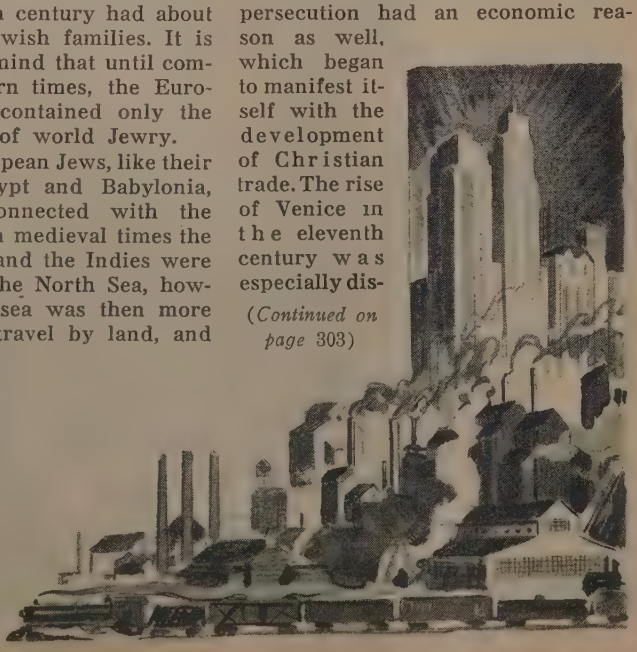


A Decade of the Hebrew University

By HARRY MENDELSON

A group of world figures at the opening of the Hebrew University's term three years ago. Left to right: Prof. S. Klein, of the University's Institute for Jewish Studies; Prof. Joseph Klausner, same; Prof. I. Kligler, Department of Hygiene; Prof. Norman Bentwich, Peace Chair; M. M. Ussishkin, head of the Jewish National Fund; and the late poet, Chaim Nachman Bialik.

APRIL 21, 1925, was a red letter day in the history of the Jewish people and of human culture, for it was then that the dream of a Hebrew university became a reality. Previously, there had been some laboratories for micro-biology and biochemistry in Palestine, but no actual organized university instruction. The dedication of the Hebrew University on Mount Scopus was attended by representatives of more than sixty institutions of learning, and world famous scholars who came to give the newly born academy their blessings.

The dream of such a university had existed for centuries. No sooner had Titus destroyed the Jewish State than the defeated Johanan Ben Zakkai petitioned the Roman emperor for permission to retain one Jewish school of learning. Although Jewish history since the Dispersion bristles with famous centers of learning such as those in Pumbedita and Sura in Babylonia; Cairo and Alexandria in Egypt; Cordova, Seville and Lucena in Moorish Spain; and world-renowned scholars, such as Maimonides, Yehudah Halevi, Hasdai ibn Shaprut, Rashi, Moses Mendelssohn, and many others, only our generation has seen the establishment of a full-fledged university in Jerusalem.

Dr. Judah L. Magnes, Chancellor (center) with six German Jewish refugee professors.

The records of the centuries tell of much vain pioneering in that direction. In 1211, for instance, three hundred rabbis and spiritual leaders of France and England migrated to Jerusalem; in 1270, Nachmanides resumed the task they had assayed in vain. Efforts were made to found a Hebrew university more than 25 years ago, when the Turks still held Jerusalem. No sooner had the British taken the Holy City, than, on July 24, 1918, the corner-stone of the Hebrew University was laid on Mount Scopus—a symbol of an old hope rather than a practical beginning. It was not until seven years later that the dream became a reality.

Little did either the scholars and audience attending that historic dedication, or those in the Diaspora who rejoiced with them, foresee that the University would, within less than a decade, serve as a haven of refuge and creation for a considerable number of scholars and scientists exiled or in flight from Hitler Germany. It is one of those strange ironies and tricks of history, which have turned adversity to advantage and raised seers among the depressed, that the University becomes a reservoir and disseminator for the Holy Land and its neighboring countries of the best of western science—medicine, physics, chemistry, citrus-culture and malaria-control, and paves the way for new fields of research in Judaica, Islamic and Near East culture, and ethnology.

It would be difficult to find a more dramatic and more appropriate climax to a half century of pioneering, or to conceive a more glorious prologue to a new epoch of Palestinian construction, than that historic dedication in Jerusalem. And surely one cannot imagine a happier person at that moment than the old, tired, disease-ridden little man in Tel-Aviv,

Leopold Pilichowski's famous painting depicting the opening of the Hebrew University in 1925. Many notables can be recognized in the crowd.

Achad Ha-Am, the founder of Cultural Zionism, the creator of the conception that Palestine would eventually become more than a political center for the Jews in the Diaspora.

Jerusalem in the past has been associated in the minds of most Jews with the Wall of Tears, at which innumerable generations of pious Jews have poured out their hearts in sorrow,

Over the palace which is destroyed;
over the temple which is laid waste;
over the rampart which is torn down,
we weep.

But with the establishment of a Temple of Learning on Mount Scopus a new and glorious chapter of Jerusalem in particular and Palestine in general was written, a chapter proclaiming the heroic achievements of the chalutzim, and heralding an even more colorful epoch in the future, particularly in the realm of the spirit.

Unlike any other pioneers the world has ever seen, the chalutzim, even as they toiled on the stubborn soil, built roads, drained malarial swamps and fought diseases unknown to the European, sought to revitalize their thought and culture which, from their point of view, gave everything else its ultimate reason for being. So they named and continue to name their newly formed streets and newly built suburbs and institutions after the philosophers,

(*Continued on page* 302)

The campus of the Hebrew University in Jerusalem, on Mount Scopus.

A CROSS-SECTIO

(Compiled with the aid

Samuel D. Leidesdorf

A THOUSAND business, civic and welfare leaders, all volunteer workers for the New York Federation for the Support of Jewish Philanthropic Societies, paid tribute recently to Samuel D. Leidesdorf, newly-elected president of the Federation, at a dinner in his honor. Waldemar Kops, new chairman of the Federation's business men's council, was honored at the same affair. Judge Joseph M. Proskauer presided.

* * *

PANAMA Jewry recently dedicated a beautiful new synagogue and community house in Panama City. The elaborate exercises were attended by practically all Jews in the city, as well as many prominent non-Jews.

Rabbi Norman Feldheym, a graduate of Hebrew Union College, officiated and delivered the dedication sermon. Congratulatory messages were received from the President of Panama, the president of the Hebrew Union College, the Jewish Welfare Board, Rabbi David de Sola Pool, and from many Jewish leaders in the city of Colon; all were read by Morris B. Fidanque, president of Kol Shearith Israel Hebrew Society, which erected the buildings. Moses D. Cardoze, oldest member of the Jewish community, kindled the perpetual light.

The new synagogue, which seats about 300 persons, is a beautiful structure of simple lines. Panama Jewry is confident that, together with the adjoining community center, it will serve to bring renewed vigor to Jewish life in Panama.

* * *

THE world of archeology was startled last month when Polish archeologists announced that after two years of work, they had unearthed a city in Poland believed to have been built 2,000 years ago and inhabited entirely by Semites.

* * *

COL. JOSIAH WEDGWOOD, Labor Member of the British Parliament, has announced that he will introduce a resolution into the House of Commons, demanding that Palestine be declared a Crown colony instead of a mandated territory, and that all Jews now in Palestine be permitted to remain, purchase land, and to settle in Transjordan, if they wish.

* * *

THE city of Biro-Bidjan was gaily decorated when the first congress of Jewish collective farmers took place there recently. The congress sent a message of thanks and loyalty to Joseph Stalin for his interest in the question of settling Jews on the land.

The new temple and community house in Panama. It was recently dedicated, with the best wishes of many Jewish leaders in this country and throughout Central America, where it has been hailed as a much-needed stimulus to Jewish life.

THE tenth anniversary of the Hebrew University in Jerusalem was simultaneously celebrated in many parts of the world on April 2. Three hundred American Jewish leaders gathered in New York at a dinner which was addressed by Felix M. Warburg, Dr. A. S. W. Rosenbach, Max Reinhardt, Prince Hubertus von Loewenstein, and Ludwig Lewisohn.

Sir Herbert Samuel and Baron James de Rothschild broadcast greetings by radio from London, and Dr. Judah L. Magnes, Chancellor of the Hebrew University, delivered an address broadcast from Jerusalem.

Mrs. Dora Shapiro presents a check to Dr. A. S. W. Rosenbach, president of the American Friends of the Hebrew University, for the "Shapiro Physics Building." Mr. Felix M. Warburg, one of the principal speakers at the New York celebration of the Hebrew University's 10th anniversary, where the presentation was made, looks on.

MRS. IRVING E. KAPLAN has been elected president of the Brooklyn Division of the Jewish Consumptives' Relief Society of Denver.

* * *

TEN thousand visitors from Palestine and foreign countries were present at the opening of the famous Maccabiad, in Tel Aviv—the "Jewish Olympic Games." Twelve hundred Jewish athletes from 27 countries participated. The contingent of German athletes was the largest of all the foreign participants. Outstanding Jewish leaders and consuls of many countries were in the audience.

OF JEWISH LIFE

(-wide Jewish Telegraphic Agency)

Jewish refugees from Germany cultivating a field near Ben Shemen, one of the agricultural colonies in Palestine.

A plea for peace was the keynote of the recent five-day convention of the Union of American Hebrew Congregations in Washington, D. C. The Union pledged itself to "unremitting individual and collective aid" in behalf of oppressed Jews in Germany and other lands, commended the University in Exile and the Maimonides celebrations, expressed satisfaction with the efforts being made in the upbuilding of Palestine, urged measures to combat lynching, and ended with a fervent prayer that "mankind may learn to avoid war."

Jacob W. Mack of Cincinnati was elected chairman of the executive board. Mrs. Henry Nathan of Buffalo was elected president of the National Federation of Temple Sisterhoods, which met at the same time.

* * *

DESPITE the same kind of open terror and intimidation by the Nazis which featured the March election in the Saar, residents of the Free City of Danzig, in its recent parliamentary elections, returned enough non-Nazi elements to parliament to defeat the German hope that Danzig would be completely ruled by National Socialists. A two-thirds majority is necessary in order to change the constitution, and the Nazis failed to reach that mark by a substantial margin. They won 44 seats as against 28 captured by Socialists, Catholic Center, Polish Party, Communists, and others.

Jewish shops were closed before and during the election, and the 8,000 Jews in Danzig, while considerably relieved at the result of the vote, realize their situation is still very serious.

Even the Polish Commissar for Danzig lodged an official protest with the Senate against the flagrant anti-Semitic campaign conducted by Nazis before the election. Storm troopers picketed Jewish stores, the windows of which were plastered with insulting slogans.

But Jews were not the only victims. All anti-Nazi elements of the population were subjected to a reign of terror before and during the actual voting.

* * *

JEWISH Book Week will be observed throughout the United States from May 19 to 25. Jewish centers and many city libraries are cooperating. The Boston Public Library will have especially attractive displays of Jewish literature, in accordance with a custom of many years' standing.

* * *

THE first complete and unabridged edition of the Babylonian Talmud in the English language has made its appearance in London. It consists of 30 volumes, and is limited to 1,000 sets.

Louis Wiley

A FEW weeks before the death of Adolph S. Ochs, publisher of the New York *Times*, Louis Wiley, business manager of that paper, died in New York at the age of 66. He was born at Hornell, N. Y., and was with the New York *Times* since Mr. Ochs bought it in 1896. He was business manager of the paper from 1906 until his death.

Mr. Wiley's wide interests are indicated by his membership in the Municipal Art Society, Hungarian-American Society, Rochester Historical Society, English-Speaking Union, French Institute in the United States, and many others. He was interested in the work of Temple Emanu-El, the Educational Alliance, the Hebrew Union College, the National Jewish Hospital, and the Jewish Publication Society. Three years ago he headed a committee of journalists who tendered a reception to Nahum Sokolow.

Members of the famous all-Jewish police force of the all-Jewish city of Tel-Aviv. They have threatened to strike against their $35-a-month wage. A general strike of teachers has also been threatened. Unskilled building trades workers receive a minimum of $125 a month.

AS predicted in this department last month, a new and more vicious drive against the Jews in Germany has been started by the Nazis, instead of a lightening of German Jewry's burden, as the German government had hypocritically half-promised.

Led by the chief anti-Semitic Fascist howlers, Wilhelm Frick and Julius Streicher, the anti-Jewish campaign, which had been more or less quietly smouldering for the past year, blazed forth into the open again when scores of meetings were held throughout Germany, at which Nazi leaders called upon the general population to renew the boycott against all Jews and drive them out of the country altogether. Posters appeared, threatening savage pogroms "if anything happens to our Fuehrer."

Streicher made one very revealing statement.

"The propaganda which I am conducting against the Jews," he cried, "is fully backed by the Government."

That statement is perhaps the only true one he has made in a long career of anti-Jewish villification.

Not satisfied with damning the Jews in his own country, Streicher recently appeared in the "Free" City of Danzig, and called upon it to "free itself from the Jews." Streicher announced that he had conferred with Hitler the day before, and brought the Fuehrer's own message.

Foreseeing darker days for German Jewry, Jewish leaders have started a movement to concentrate German Jewish life in Berlin, where Jews have so far been subject to less molestation than in the provinces. It was announced that the *Israelitische Familienblatt,* which has been published in Hamburg for 37 years, will move to Berlin.

"The insecurity of our existence is growing rapidly," the *Schild* admitted; it is the official organ of the Jewish War Veterans.

In a recent address, Streicher declared that "the Jews are living in Germany at their own risk. I believe that one day other countries will also follow the example of Germany with regard to the Jews. The Jews must be recognized by the whole world as the misfortune of mankind."

The Reich Organization for German Artisanship has just issued instructions that artisan signs are to be issued to "Aryans" only.

The Reichsvertretung of German Jews, the Supreme representative body of German Jewry, has been forced to advise against all "unnecessary" gatherings, in order to attract less notice from the Nazis. "We expect the German Jews not to attend gatherings which are not consonant with the need for proper reticence," the organization's circular announced.

For a long time German Jewry has been wondering whether Jews will be permitted to die for Adolf Hitler in the German Army. Many hoped that a Government order permitting Jews to enter the army would be equivalent to an admission of equal citizenship status, but the conscription regulations, now published, omit all references to Jews, who are thus left in their continued state of agonized perplexity.

On April 1, second anniversary of the all-German boycott of Jewish places of business, anti-Semitism in its violent form ran riot again, as it had done in the early days of the Nazi dictatorship. Jews were again forced to parade in the streets with degrading placards hanging from their necks, and inflammatory anti-Jewish speeches were made in various parts of the country by members of the Nazi cabinet. Many Jews have been thrown into the hellish concentration camps.

Conditions have grown so bad that even German Jewish leaders, who have been noted for their courage, have been forced to realize that practically no hope is left for a solution of the Jewish problem within Germany so long as the Nazis remain in power. These leaders are now considering a plan to have all the Jews in Germany leave the land gradually during the next 25 years. It is felt that since the Nazi chieftains are so anxious to get rid of Jews, they will actually cooperate in such a plan.

"Jewish shops must be left empty!" is the slogan in Germany today. The Intergovernmental Commission for Refugees established by the League of Nations has announced that "the general situation has become worse since 1934." Rabbi Jonah B. Wise, New York, who has recently returned from a visit to Germany, has declared that 11,000 German Jewish refugees have returned to Germany in 1934, but that many of them have been arrested by the secret police and thrown into concentration camps.

It is not difficult to see the reason for the fresh outbreaks of violence against Jews in Germany. German Fascism has failed to solve a single problem it set out to solve, and, like Czarist Russia, it strives desperately to conceal this glaring truth from the people by turning their minds to anti-Semitic holidays. Unemployment is increasing in Germany, starvation is spreading rapidly, exports continue to fall, prices are rising, and public indignation and wrath are growing. Moreover, Hitler makes no secret of his warlike intentions against Soviet Russia, and in the face of a deep-rooted anti-war sentiment, especially among the workers, he is forced to whip up a chauvinistic national feeling to heights undreamed of in the past. The simple fact is that the Nazis are crazed with desperation as their economy crumbles under their feet and their "culture" is received with an almost universal howl of laughter and jeers. The armament kings are growing richer and the industrial barons enjoy virtual life-and-death powers over their enslaved workers, whom they are exploiting to a ghastly degree. They hope to keep their badly-leaking ship afloat by flag-waving, sabre-rattling, and anti-Jewish parades until they are able (they hope) to "unite" Germany once more in a "holy war" to capture the rich markets of the Ukraine. But the Soviet Union, in a recent press dispatch, has promised to "blow them off the face of the earth" the moment they invade Russia.

* * *

THE ninth annual meeting of the Texas Kallah of Rabbis was held at Beaumont, in honor of Rabbi Samuel Rosinger's 25th year in the pulpit. The central theme of the papers read was Moses Maimonides, whose 800th birthday is being celebrated throughout the world this year.

The Kallah adopted the following resolution, which was sent to Hon. Alfred M. Cohen, President of B'nai B'rith:

"We of the Texas rabbinate, for ourselves and our communities, hope that the work of the Joint Consultative Council may be strengthened.

"It is our earnest prayer that closer agreement and more unified policy may issue from the American Jewish Congress, the American Jewish Committee, and B'nai B'rith.

"We extend to you and your associates our greetings upon the good work you are doing."

* * *

THE cross of the Legion of Honor has been conferred upon David Sarnoff, president of the Radio Corporation of America, and a radio pioneer.

Adolph S. Ochs Dies At 77

Mr. and Mrs. Adolph S. Ochs

ADOLPH S. OCHS, Dean of American Journalism and an outstanding figure in American Jewish life, died on April 8 in Chattanooga, Tenn., where he began the career that was to place him in the forefront of newspaperdom as publisher of the New York *Times*. He was 77 years old.

Born in Cincinnati, the son of Julius and Bertha (Levy) Ochs, he started his newspaper career by delivering papers, at the age of 11, for the *Chronicle*, of Knoxville, whence his family had moved a few years before. That paper later employed him as a printer's devil. Subsequently he became an apprentice on the Louisville *Courier-Journal*, but not long afterwards, on the Knoxville *Daily Tribune*, he rose from reporter to assistant foreman and then to assistant business manager.

By the time he was twenty he had gained control of the Chattanooga *Times*, after a failure, the year before, with the Chattanooga *Daily Dispatch*. Before very long, the Chattanooga *Times* became one of the leading newspapers of the South.

In 1879, at the age of 21, Mr. Ochs founded the *Tradesman*, a semi-monthly devoted to the industrial development of the South. At the same time his brilliant career as a philanthropist and civic leader began. He materially contributed to opera houses, universities, national parks, municipal projects of many kinds. He did not wait until he was wealthy to do this.

In 1896 he bought the New York *Times*, which had been founded seven years before he was born. It had fallen upon evil days; its circulation was only 19,000 (and 10,000 were regularly returned, unsold) and it was losing $1,000 a day. Undaunted, Mr. Ochs, who was then 38, turned the paper into one of the most successful anywhere in the world.

During his career, he bought and sold several other newspapers. Honors were heaped upon him: in 1927 he was awarded the first Pulitzer Gold Medal in Journalism for meritorious service. In the same year he was presented with the gold medal of the National Institute of Social Service. The following year, after the celebration of his 50th anniversary as owner of the Chattanooga *Times*, he was given a golden key to the City of Chattanooga. A few years ago, on a visit to Honolulu, he was the guest of honor at a special meeting of the B'nai B'rith lodge there, and was made an honorary member. And at the time of his death, the man who had never attended a university, held degrees from some of the country's leading institutions, including Yale, Columbia, New York University, and the University of Chattanooga.

Outstanding in his career was his magnificant support of the Hebrew Union College. In 1883 he married Miss Effie M. Wise, daughter of Dr. Isaac M. Wise, who founded the Hebrew Union College. Together they gave a quarter million dollars to the College's endowment fund of $5,000,000. In addition, Mr. Ochs gave a temple to Congregation Mizpah in Chattanooga, and later added a community house in memory of his parents. The honors accorded Mr. Ochs, as well as his contributions, listed here, must serve as a mere suggestion, since a complete list will never be known, for he gave without revealing what he did to any human being.

Famous New York landmark—the Times Building

On February 28, 1933, Mr. and Mrs. Ochs celebrated their golden wedding anniversary. The following month Mr. Ochs celebrated his 75th birthday, an event that was featured in the B'nai B'rith Magazine.

Alfred M. Cohen, President of B'nai B'rith, sent the following telegram of condolence to Mrs. Ochs: "World-wide B'nai B'rith mourns the loss of a great man in Israel and extends sympathy to his bereaved loved ones. Mr. Ochs was a tower of strength to the Jew, as he was to all of his fellowmen who stood in need of a champion for human rights. His own fine career is his memorial—a monument more lasting than any of stone or bronze which others might make."

The PRESIDENT'S PAGE

THE Fourteenth Quinquennial Convention of B'nai B'rith will be held in the Nation's Capitol during the first week in May, beginning on Sunday morning. The sessions will be attended by delegates from all parts of the United States and Canada and at this writing the presence of the President of the British District, Brother M. Gordon Liverman, who is also President of the European Committee, is assured. It may be that others from across the sea may find it possible to come. I hope so.

The Constitution Grand Lodge meetings are truly representative of Jewry because the delegates are chosen democratically, just as members are admitted into the lodges. Thus B'nai B'rith contains every stratum of Jewish life.

The Convention will be held in a trying time for world Jewry because our people are sorely perplexed. The entirely unexpected and unlooked for has happened and woe is their portion. When one of the fingers of Israel is in pain, the whole hand suffers.

The Convention will listen to reports setting forth in detail five years' work of the most industrious Jewish organization in the universe.

The number and extent of its undertakings are surpassingly great. They enter into every phase of Jewish life.

On one side B'nai B'rith defends against actual or threatening encroachments from without—doing such things as would not need be done if justice were in the world. On the other side it conserves Judaism and the Jewish people by cultivating its and their highest values and propagating them among growing generations. Without a set program B'nai B'rith has a very full program. Thoroughly altruistic, it is always up and doing in behalf of Jews. Promising nothing of a material nature to its members, it is giving them the most lasting and the most valuable possession known to man—the opportunity to have part in serving others and in finding in return the satisfaction that doing one's duty always brings.

Amidst conditions that are gloomy, B'nai B'rith stands out as a beacon of hope. Strangely enough in a period of marked depression it is stronger numerically and otherwise than in many brighter years. Again strangely enough in the period of greatest worldly prosperity—between 1925 and 1930—its enrollment constantly declined, while in the era of darkest depression its ranks were entered by thousands upon thousands of recruits. Maybe this latter phenomenon is not a phenomenon at all considering that not a single undertaking of B'nai B'rith was abandoned in those sad years, but on the contrary added life and spirit were breathed into them. Other organizations in despair abandoned their projects. B'nai B'rith pressed its offspring closer to its bosom. B'nai B'rith has been rewarded because it has wrought.

In the gloomy period B'nai B'rith increased the number of its Hillel Foundations; doubled the number of boys to whom it is unfolding the beauties of Judaism under the banner of A. Z. A.; granted considerable financial relief in catastrophies and to victims of persecution in far off corners of the earth, and in some countries not so far off; extended its lodges into Hawaii, South America, France, Algeria, and Mexico; cooperated with other national Jewish organizations in enterprises to promote Jewish welfare; coordinated with Christian bodies to advance good will and better understanding among Jews and Christians; met increasing demand for intensive and extensive methods to combat Anti-Defamation; lent support to its orphanages, hospitals and homes for the aged; ceaselessly worked to bring about united effort of itself, the American Jewish Committee and the American Jewish Congress in defense of Jews in Germany.

So after all it may not be strange that many thousands, moved by admiration for what B'nai B'rith was doing, joined its ranks.

So while there is darkness all about, a flame of enthusiasm within B'nai B'rith lights the way to its Quinquennial Convention.

Women in B'nai B'rith Work

I PREDICT that the Constitution Grand Lodge Convention will officially recognize the Women's Auxiliaries by enacting appropriate legislation for their government.

This should be done as an act of simple justice because the Women's Lodges are doing excellent work. There are Women's Auxiliary Lodges in five of the seven American Districts. Their combined membership is ten thousand.

I have before me a very cordial invitation from the B'nai B'rith Women's Grand Lodge of District No. 4 to be present at the dedication ceremony for the laying of the cornerstone of The Tuberculosis Clinic for Children at the Jewish Expatients Home, Los Angeles, California, on Sunday, April 28. The invitation adds:

> "We sincerely hope that this Clinic—the result of years of endeavor on the part of the B'nai B'rith Women's Grand Lodge of District No. 4—will aid suffering little children to regain their health and strength and trust you will be with us to rejoice in the celebration of this important event."

I join most sincerely in the hope that the institution will realize the expectations of the good women who are responsible for it and deeply regret that I cannot be with them to celebrate this great *mitzvah.*

Israel Eternal

A MODERN Jewish poet (Raskin) has described the Jewish people as "The Eternal Riddle." He mused:

> *"Fought—never conquered,*
> *Bent—never broken,*
> *Mortal—immortal,*
> *Youthful, though old."*
>
> *"Egypt enslaved thee,*
> *Babylon crushed thee,*
> *Rome led thee captive,*
> *Homeless thy head."*
>
> *"Where are those nations*
> *Mighty and fearsome?*
> *Thou hast survived them,*
> *They are long dead."*

These stanzas are recalled to my mind by the foreword of my dear friend, the Chief Rabbi of England, to the Soncino Edition of the Tal-

nud in English, edited by Rabbi I. Epstein, a copy of which Dr. Hertz as been good enough to send me. The foreword is entitled, "The Talnud as a Book." Dr. Hertz says: "The Talmud is the product of Palesine, the land of the Bible, and of Mesopotamia, the cradle of civiliza-ion. The beginnings of Talmudic iterature date back to the time of he Babylonian Exile in the sixth re-Christian century, before the Roman Republic had yet come into xistence. When, a thousand years ater, the Babylonian Talmud as-umed final codified form in the ear 500 after the Christian Era, the Western Roman Empire had ceased o be. That millenium opens with he downfall of Babylon as a world ower; it covers the rise, decline nd fall of Persia, Greece and Rome; nd it witnesses the spread of Chris-ianity, and the disappearance of Paganism in Western and near East-rn lands."

I quote Raskin again:

"Israel, my people,
God's greatest riddle."

Would that Adolf Hitler could nly understand!

Spain Welcomes Jews After 450 Years

APROPOS of the foregoing item is a thrilling story sent from Cor-doba, Spain, on the last day of March elling of the lifting of a ban pro-claimed by the Jews of the world gainst Spain about 450 years ago, t an impressive ceremony conclud-ng a five-day celebration arranged by the Spanish Government to honor he 800th birthday of Moses Maimo-nides who was born in Cordoba.

The festivities closed with a ban-quet at which high civil and mili-ary Spanish authorities were pre-sent. The President and Premier of Spain sent messages.

In connection with the celebra-tion, the old Cordoba Synagogue was reopened with Jewish religious serv-ices for the first time since 1492, when the entire Jewish population was expelled from Spain. A special prayer was recited for the President of Spain for "restoring the Hebrew language and Judaism for the first time since 1492."

More than two hundred messages from leading statesmen all over the world were read at the banquet, among them from Lloyd George and Sven Hedin, whom Hitler recently congratulated on his seventieth birthday.

ALFRED M. COHEN.

B'nai B'rith Meets in Washington

(*Continued from page 273*)

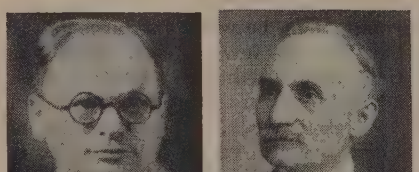
But perhaps the outstanding achievement of the Order during the year was its success in the formation of a Joint Consultative Council of B'nai B'rith, the American Jewish Congress, and the American Jewish Committee, to work together in all matters concerning the German situation. In January, even before Hitler had attained power, President Cohen had voiced the need for such joint effort. On June 22 the Council was officially formed, and has been meeting practically every week since.

But despite the magnitude of the tragedy, B'nai B'rith work generally had to go on. A fine lodge, named for Dr. A. L. Sachar, National Director of the B'nai B'rith Hillel Foundations, was formed in Chicago for young men between the ages of 21 and 30. A few minutes after the California earthquake began, B'nai B'rith lodges in that state commenced the relief work, and the National Office sent a very substantial sum of money for the same purpose. B'nai B'rith played an important part in the celebration of "Jewish Day" at the Chicago World's Fair. The B'NAI B'RITH MAGAZINE enlisted some of the world's greatest writers to keep its readers informed of all aspects of Hitlerism and an authenic interpretation of the news from Germany. B'nai B'rith's ninth Hillel Foundation was opened at Northwestern University. The National Membership Bureau was liquidated, and its Director, Richard E. Gutstadt, moved to Chicago to become Director of the Anti-Defamation League, which at once launched a broader program than at any time in the past. In addition to routine work, the League attacked the growing problem of Nazi and other forms of Fascist anti-Semitic propaganda in America, and has distinguished itself mightily by its successes in this new field. Samuel Lodge of Vancouver, B. C., reorganized and expanded its previous anti-Defamation commission; this type of work has grown throughout Canada until today the Dominion as a whole is organized for anti-defamation work through the cooperation of many lodges. Both the men's and women's Grand Lodges in District No. 4 combined to reopen the District's correspondence school for Jewish studies for the benefit of children in outlying territory where Jewish education is difficult or impossible to obtain. Toward the end of the year, the President and Secretary of the Order represented B'nai B'rith at the Conference for the Relief of German Jewry in London, England; they took an active part in that Conference, and returned with authentic data on the German Jewish situation. B'nai B'rith lodges in Jerusalem and Tel-Aviv opened homes for Jewish refugees from Germany, and B'nai B'rith lodges in many parts of Europe likewise gave important aid to such refugees. During December the Constitution Grand Lodge sent to every member of the United States Senate and House of Representatives, as well as to many other influential persons, a 77-page booklet entitled "The United States and German Jewish Persecutions — Precedents for Popular and Governmental Action" by the late Brother Dr. Max J. Kohler.

1934

THIS year was marked not only by a steady increase in B'nai B'rith membership, which had fallen during the dark years of 1932 and 1933, but by a corresponding increase in B'nai B'rith activity on the part of local lodges and members everywhere. Reports poured into National Headquarters almost daily, telling of lodges that had doubled their membership, participated in new activities, won fresh honors. Wider Scope income increased, too, as the manifold services of B'nai B'rith were more widely publicized and understood by the Jewish public. At the Executive Committee meeting, Judge I. M. Golden of San Francisco succeeded Brother Lucius L. Solomons of the same city as First Vice President of the Order; a budget of $280,000 was adopted for 1934. B'nai B'rith lodges in Canada took an active part in the organization of the Canadian Jewish Congress, which met for the first time at the end of January. B'nai B'rith established its third lodge in South America, at Rio de Janiero, capital of Brazil. Because of the reduced number of Jewish students at the University of West Virginia, the B'nai B'rith Hillel Foundation there was closed, but a new one was opened at the University of Alabama. A full-time Director was appointed for the Foundation at Northwestern University, replacing the volunteer part-time Director there, and an Associate Director was named for the largest of the Foundations, the one at the University of

Illinois. The Hillel Foundation Commission also decided to develop syllabi, pamphlets, and reading lists which can be sent to Jewish groups in University centers throughout the country, and thus establish contact, in an advisory capacity, with scores of such groups, helping them to stimulate interest in Jewish culture. An American-Jewish Economic Commission was founded at the same time by A. Z. A., to conduct a survey of the vocational trend of the American Jew, and to propose remedies for the economic maladjustment of Jewish youth. B'nai B'rith cooperated in the placing of German Jewish children who were brought to this country to be taken care of until their parents are once more in a position to have them return. The 25th anniversary of the founding of the first B'nai B'rith women's auxiliary was celebrated by the B'NAI B'RITH MAGAZINE, which devoted a special issue to the event. B'nai B'rith, with other groups, was instrumental in preventing the Silver Shirts from registering as a corporation in Pennsylvania. President Cohen represented the Order at the White House reception in Washington, when a check for more than a million dollars was presented to President Franklin D. Roosevelt for the Warm Springs Foundation in Georgia. The first decade of the B'nai B'rith Hillel Foundations was celebrated. B'nai B'rith's first lodge in Mexico was instituted, at Mexico City. The Emergency Relief Fund was drawn upon to help the victims of terrible floods in Poland and Palestine.



District past presidents who are delegates to the Convention. Left to right, top row: Benjamin Samuels, Arnold Wolff, Gustavus Loevinger, Adolph Freund, William Sultan, and Julius M. Kahn, all of District No. 6. Second row: Harry Lashkowitz, Adolph D. Weiner, and Robert Lappen, all of District No. 6; Leo Bearman, A. B. Freyer, and Rabbi Martin Zielonka, all of District No. 7. Bottom: Louis Cohen and Nathan Cohn, of District No. 7.

Individuals and organizations literally the world over celebrated the 75th birthday of President Alfred M. Cohen on October 19, and countless thousands rejoiced with him on this happy occasion. Felicitations were sent him by outstanding Jewish and non-Jewish community leaders. In the United States the lodges in all Districts staged membership campaigns in his honor, guided and directed by a National Campaign Committee in Cincinnati, and more than 10,000 new members were obtained. The country was flooded with publicity, many new lodges were organized, and B'nai B'rith spirit and activity reached a new high.

1935

THE President and Secretary of the Order headed a delegation of B'nai B'rith leaders to Washington, to participate in the National Conference on Palestine in January. President Cohen was especially active in the Conference, presiding at one session, heading one of the two action committees, delivering an address over a nationwide radio hookup, and being appointed to the committee of 25 empowered to reconvene the 1936 conference. Dr. Rubinow was appointed a member of the Economic Planning Commission for Palestine.

B'nai B'rith's tenth Hillel Foundation will be opened at Penn State College in the autumn, it was decided at the January meeting of the Hillel Foundation Commission. At the January meeting of the Executive Committee, President Cohen was authorized to negotiate with the other constituents of the Joint Council for an enlargement of the powers and duties of that Council, which at present are limited to a consideration of the German situation. The plan is to empower the Joint Council to act in connection with Jewish problems in all countries which demand solution. The Executive Committee concurred with the President's recommendation that the Order continue on record as opposed to a World Jewish Congress. President Cohen was one of the principal speakers at the celebration of the 20th anniversary of the Leo N. Levi Memorial Hospital at Hot Springs.

(*Continued on page* 307)

Jews Are Starving In Poland

ALTHOUGH politically the Jews of Poland are not in so dire a strait as are their German brethren, economically they are actually worse off. Thousands of Jewish intellectuals in Galicia are literally starving.

Despite hundreds of appeals for aid directed by relief bodies to Jews outside of Poland, the response has been so meager as to cause profound despair and even cynicism among the Jews of Poland: "It appears that the proverbial Jewish solidarity is only a product of the imagination of our 'most cordial friends'."

Polish Jewry is suffering for three principal reasons: first, because of the general impoverishment of the country, due to the growing economic crisis, which the government has failed to solve; second, because of the specific economic structure of Polish Jewry; and third, because of a direct anti-Jewish policy on the part of the rulers of the country.

The unilateral system of taxation, which requires payment regardless of the ability of the individual to pay, has practically ruined the Jewish merchant. Those who six years ago were wealthy, are today selling their goods in the market-stalls of the poverty-stricken Jewish quarter, while those who had formerly eked out even such a miserable living are now in the poorhouse and breadline.

The situation grows worse all the time. Rains have destroyed the crops to a large extent all over the country. And the impoverishment of the village had its first repercussions on the Jews. The government came to the assistance of the village; it issued emergency laws, reduced taxes, and "congealed" about 400 million zlotys. The peasant has the privilege of a moratorium on his debts, but not the merchant. And the merchant class is largely composed of Jews. Nor have the taxes of merchants been reduced. And the Polish flood of last year did not help anybody.

Galicia's backbone, so to speak, is the village, and it is especially in Galicia that the Polish Jews, who number three and a half million, are suffering. In Lwow there are Jewish lawyers who do not earn 100 zlotys a month (a zloty is about 19 cents). More and more Jewish physicians are unemployed; some of them call on patients for two zlotys. There are many lawyers who represent clients in court for two or three zlotys. Many live, with their entire families, in one room, which must also serve as an office. Such an existence has a two-fold effect: it degrades the victims, and it adds to the fires of anti-Semitism. Gentile lawyers and doctors accuse their Jewish colleagues of engaging in a sordid competition and absence of professional dignity!

THE data for this article on the conditions of Jewish intellectuals in Poland was received in a private letter. Although, for certain reasons, the identity of the writer of that letter must be withheld, it can be said that he is a reliable authority on the subject.—EDITORS.

On principle, Jews are not admitted to state and municipal offices. Free professions are over-crowded with Jews to an extent undreamed of in the past. The merchant class is prostrate, and court fees are prohibitive. The Bar was the only profession in which the Jew could serve without restriction, and so, out of 6,660 attorneys in Poland, exactly half of them are Jews. But even admission to the Bar will soon be closed to them. Out of 775 notaries, only five are Jews, and there is not one Jew among the 865 court bailiffs in Poland. Recently, nearly all Jewish court experts were dismissed; some of them had been at their posts for forty years. Within a few years, when the rest of the Jewish officials of the former Austrian period will have died off or been pensioned, the state offices will be completely "judenrein"—purged of Jews.

Meanwhile, each year sees thousands and thousands of eager young Jewish workers graduating from the schools and looking for jobs. As the prospect for getting such jobs, even at starvation wages, grows less and less, these young people are turning more and more toward radical movements, in sheer desperation. Our correspondent writes that were it not for the hope of being able to go to Palestine some day, all of them would already be in the ranks of the Communists. The niece of the vice president of the Lwow Jewish community has been imprisoned for Communism; she is the daughter of a distinguished Orthodox Jewish family.

Polish Jewry sees only one way out: retraining. Jewish intellectuals must be turned away from the overcrowded professions into productive labor. The older generation, which is beyond the stage of adaptability, must be cared for by outright charity.

But even such a system of retraining requires resources beyond the power of Polish Jewry to furnish. Twenty thousand families of Jewish mental workers must be helped if they are to be saved from starvation; and 30,000 families face eviction for inability to pay rent.

Polish Jewry would like to develop a network of self-help, called "Ahavath Chesed," throughout Galicia, with headquarters at Lwow. Such an organization would retrain young professional workers for trades; extend non-interest loans to some, and outright subsidies to others; pay the families of deceased members an emergency sum; and give medical aid to all members. But Polish Jewry, much as it longs to develop such an organization, cannot afford it.

"One thing is certain," writes our correspondent, "for the Jewish intellectuals in Poland there is no place and no future."

Only a year ago, Polish Jewry was making plans like the one above, and appealing for aid to carry them out. Today, Polish Jewry needs immediate help — for actual relief. Today there is an influenza epidemic raging among them, and thousands are lying ill in unheated bare rooms without medicine and without medical help. Children are running in the streets uncared for, too hungry and ill-clothed to attend school.

The American Jewish Joint Distribution Committee has done and is doing wonders for poverty-stricken Jewry in Europe, but its task is staggering, and it can disburse only what it receives from the people of the United States.

The WOMAN'S REVIEW

Maimonides: On Questions of Womanly Interest

IT is thrilling to see how the entire world has joined in honoring one of the most useful and brilliant minds of Israel, Moses Maimonides.

Very little is known about the personal and domestic life of Maimonides. His life was really to be read in his literary works.

We do know that his first wife, whose name I have not seen mentioned anywhere, must have died rather early in his career. Maimonides was 51 years old when his first son, named Abraham, was born, his second wife having been a sister of Abn-Almali, one of the royal secretaries at the Egyptian court. Maimonides had a sister who had been married to Abn-Almali.

His labors in behalf of Judaism and with its literature did not yield him an income. The only source of income he enjoyed was from his practice of medicine.

A man learned in the law of Judaism and experienced in the daily ills of his people was in an exceptionally favored position to advise the men and women of his day.

One of his most monumental labors was "The Code of Maimonides." What a herculean task it must have been! Dr. Meyer Waxman, in his "History of Jewish Literature," enables us to appreciate the immensity of that undertaking:

> ". . . . he did not write a code for rabbis and judges, but a digest of the entire oral law, in his own style and order. To the uninitiated, the stupendity of the work may not be evident, only the one who knows the enormous mass of the entire Halakic literature which runs into the thousands of pages, the nature of that literature where opinions differ and no definite decision is given, where matters relating to a single law are scattered in various tractates, where there are innumerable other difficulties in the way of arriving at a decision, will appreciate the task of Maimonides. He not only had to remember practically the entire literature so that no statement could be hidden from him, but he had to coordinate and piece together various statements from different places which bear on a point. . . . As the code lies before us, it flows smoothly like a clear brook, and is easily read and understood, but beneath it lie depths of knowledge and eddies of mental keenness."

In this code was a book that dealt with laws affecting women. It is to a few of those laws that I shall refer, as I have been able to glean them from such penetrating scholars as the late Dr. Moses Mielziner, Professor of Talmud at the Hebrew Union College, and its president for a period following the death of Isaac M. Wise.

A divorced woman or a widow could not, in ancient Palestine, cherish the hope of ever marrying the High Priest. That prohibition is honored, in Orthodox circles, by the present day descendants of the Jewish priestly family, the Aaronites or Cohanim, as Moses Mielziner calls them. Another interesting law that appears in the Code is that a widow is not permitted to contract a new marriage within ninety days after her husband's death, and remarriage for a divorcee is banned for the same period. If a widow or a divorced woman had a suckling child, either is ordered not to marry before 24 months after the child's birth.

It was only recently that our newspapers carried an account of a wholesale marriage ceremony of several hundred children, in India. That practice was current in the lands in which the Jews lived in the medieval period, and among the Jews themselves, even from times of antiquity. The practice, it is said, was occasioned by the fear of parents as to what might befall a daughter in the event of their death before she attained maturity, or in the event of their reduction to poverty. Miamonides held to the point of view that it was morally wrong for a father to contract a marriage in behalf of his daughter, before she reached the "age of consent." As in India, the Jews of his time disregarded his advice and appeal because of the persecutions. With tomorrow always an uncertainty, a father wanted to be sure that his daughters would be under someone's protection.

Engagements, as distinct from marriages, became current among Jews, since the third century of this era, Maimonides informs us. Between the betrothal and the marriage ceremony, an interval was insisted upon, ranging from one month for widows, to a full year for women never before married. The time was used to prepare the trousseau and for the wedding. The bride would live among friends, and a close relationship between her and her future husband was forbidden.

The presence or participation of a rabbi at a marriage ceremony, was, at one time, not considered necessary. The bridegroom and friends would conduct the entire ceremony. Now a wedding rarely, if ever, takes place without a rabbi to solemnize it.

I was in the Ezra Synagogue at which Maimonides worshipped, in the Mousky, the Jewish quarter of Cairo, and saw the beds in its basement, on which the Jews of Egypt still expect the miracle of cure to be performed for those who suffer ailments. I saw a woman rush into that synagogue with a bottle of wine to be placed in the ark as a means for winning the restoration to health of an invalid husband, son or daughter. I stood on the edge of the sea of Tiberias, in Palestine, and saw the last resting place of this, one of the greatest men in all the centuries of our existence.

From Moses, the prophet, to Moses, there was none like unto him. The spirit of Moses Maimonides has endured and lives anew. There was every justification for the original inscription on his grave:

> *"Here lies a man, and still no man;*
> *If thou wert a man, angels of heaven*
> *Must have overshadowed thy mother."*

ESTELLE M. STERNBERGER.

LAST month, on this page, Mrs. Sternberger discussed the book, "I Am a Rabbi's Wife," by Esther Bengis, and gave a New York address from which the book might be obtained. Mrs. Bengis has requested us to announce that her new address is Moodus, Conn.—EDITORS.

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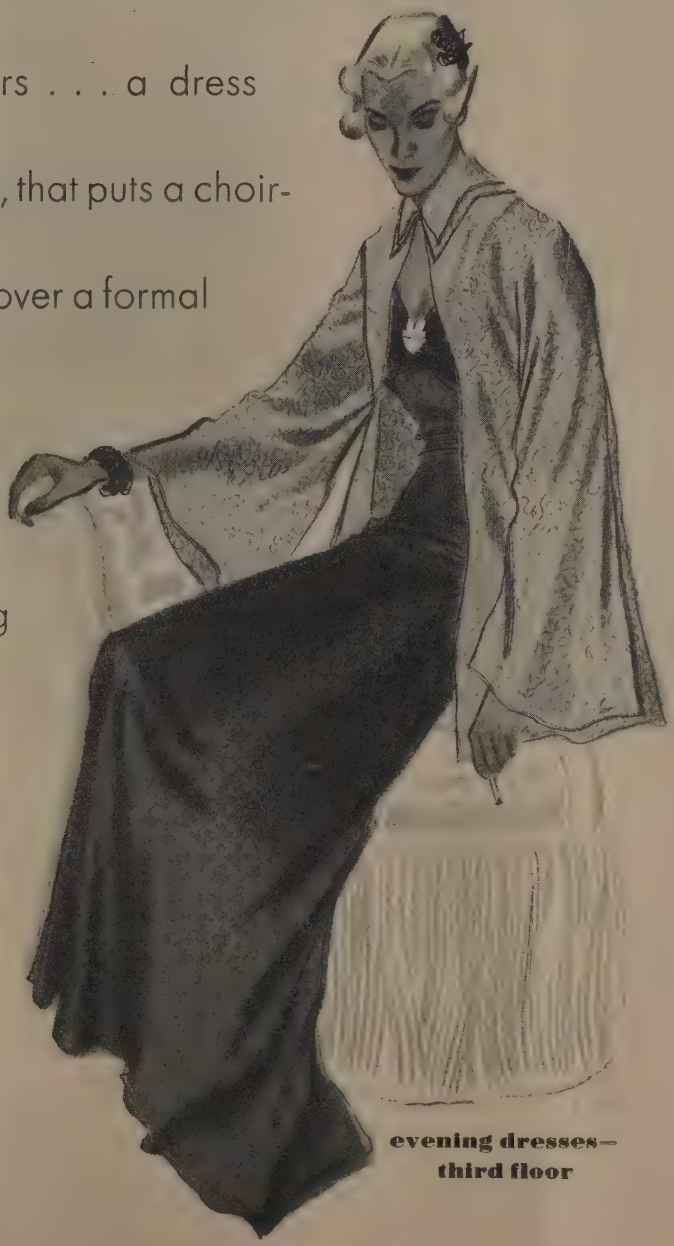

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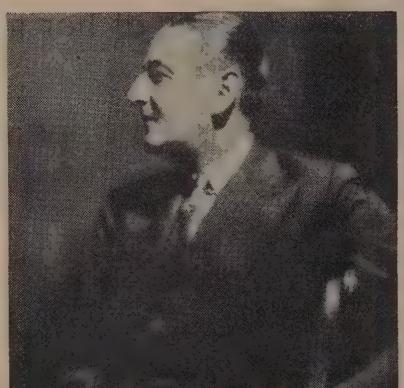
"First Citizen of Western Europe"

By MINNIE R. ACHTENBERG

PAUL COHEN-PORTHEIM was more than a man of letters. He was a truly civilized citizen of the world, with experiences of an uncommon order, a gentle-minded and gentle-mannered cosmopolitan, who wrote books in "an attempt to destroy the prejudices people cherish about one another, not by polemic, but simply by showing things as they are, or at least as I see them."

His last book, "The Discovery of Europe," published just before his death in Paris in October of 1932, has been called by Albert Guerard, Professor of Literature at Stanford University, and author of "The Napoleonic Legend" and other books, "an intellectual and social feast of rarest quality." It is really two very different but excellent books between the same covers. The first is a profound and brilliant analysis of the decline of Europeanism and of the growth of influence from the East and from the United States. The second book contains his charming memoirs, full of yearning for the gracious pre-war Europe he had known in Vienna, Prague, Berlin, Paris, Seville and London. The general theme is Europe in the post-war, post-depression period. He thinks that just as Europe was prone to over-rate her merits not so many years ago, so is she now without confidence in herself, disillusioned by the war which left new problems that would not be solved by old solutions. He eagerly desires a greater independence on the part of Europe, "rediscovering her own civilization" in order to find a way of life that will safeguard individuality and creative effort.

When he wrote his "Discovery of Europe" there was doubt in his mind as to the fate of that continent, with all her nations suffering from a loss of confidence that began even before the war. Later, however, he boldly declared, "Soon we shall speak only of the European genius, ideas, and ideals, and they will belong to all in common. Only those who preach racial, instead of national solidarity, have no interest in the continued existence of Europe." As Hitler had only just been heard of when these



Paul Cohen-Portheim

words were written the last sentence is prophetic.

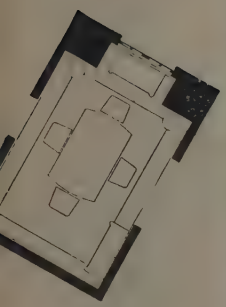
He was born in Berlin of mixed Jewish, Spanish, German, and Austrian descent. "My family," he explained, "is of Spanish-Jewish origin. My father's family left Spain for Holland at the time of the Inquisition, and later settled in Hanover. My mother's family went to Portugal, Venice and then to Prague. Thence perhaps, comes any hereditary leaning to all sorts of places." The greater part of his boyhood was passed in prosperous circumstances in Vienna, which was always dear to him as his spiritual home. "Austria," he said, "was one of the few countries worth living in." What with French maids, English governesses, and early studies at an international school at Geneva, he soon became fluent in the principal European languages. After finishing his school he lived in Paris and became a painter.

In the fateful summer of 1914 he went to visit in England, where he had a host of friends, with whom he shared that internationalism of mind that makes creative artists kin. He continued his painting and was designing costumes for a great production of "Carmen." The Lusitania was sunk, and Mr. Asquith announced that "the government would interne or segregate all enemy aliens fo their own safety." Cohen-Portheir was a "Hun," and to the distress o his hosts he became an object of su picion. After some harassing month during which occurred the first Ze pelin air raid, the blow fell, an early in 1915 he was interned, wit several thousand others, first Knockaloe, on the Isle of Man, an after a short time, at the "gentl men's" camp at Wakefield. Safe fro the world in the protection of a te foot fence of barbed wire, he had forget "Carmen" for the duration the war.

The effects of internement-cam life reached their climax years afte ward. Some ex-prisoners went ma Some committed suicide. Cohe Portheim wrote a book, which is o of the minor classics of the wa "Time Stood Still, 1914-1918," is th story of his life behind barbed wir in the society of doomed men bere of privacy and occupation. It i evitably recalls the two books wr ten by another German Jew, "A Quiet On the Western Front," an "The Road Back," except that R marque's books are fiction, whi Cohen-Portheim's is autobiograph At Knockaloe the food was most frozen potatoes. The mattresses we of straw, and the men fought for th privilege of earning a ha'penny po ishing shoes. At Wakefield thin were a little better. The enem aliens lived in community huts groups of twenty or thirty, each o in a space six by fourteen feet. The could buy delicacies at a cantee They could give plays and practi music and even get drunk like ge tlemen. Though they were nev alone and never quiet, life was fact free and easy except for th barbed wire fence. This could n be said to have worked a hardsh on most of the men. They were the middle class, and the fear of a venture, initiative and imaginati imprisoned them more than barb wire fences. During the three and half years that Cohen-Portheim w imprisoned there only one attem at escape was made. In this torp air, more deadly to a sensitive, prou

(*Continued on page* 301)

A feat of feet . . . . . and budgeting



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NEWS OF THE LODGES

Brother Finkelstein (left) presenting Brother Jack Benny (center) with his membership card, while Brother Rubinson looks on.

DURING the recent membership campaign in honor of the 75th birthday of President Alfred M. Cohen, B'nai B'rith lodges in many parts of the country signed up as new members quite a few celebrities in various fields. However, none is better known than a recently-acquired new member of Waukegan (Ill.) Lodge No. 933. His name is Jack Benny; it would be gratuitous to say anything more about him, except that his father has been a member of Waukegan Lodge for many years. Brother D. E. Rubinson, secretary of the lodge, obtained Jack Benny's signature, and Brother Edward Finkelstein, president, presented the famous radio and stage star with his membership card.

* * *

SIDNEY G. KUSWORM, of Dayton, O., Treasurer of the Order, addressed 250 members of Mahoning Lodge No. 339, Youngstown, O., and its women's auxiliary at the lodge's 52nd installation banquet. Brother I. L. Feuer was re-elected president—a rare distinction in Youngstown. Mrs. Adele Hollander was honored as the first outgoing president of the women's auxiliary. Joseph Friedman was toastmaster.

President's Birthday is Observed in Rumania

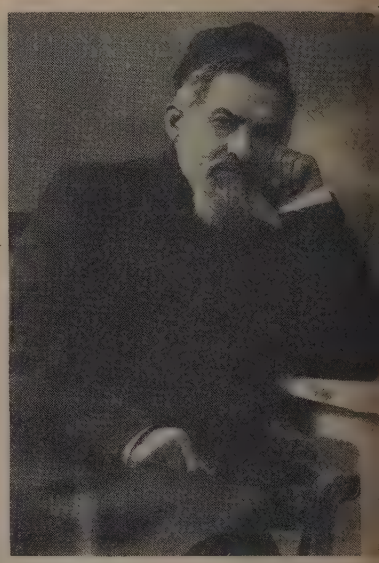
THE recent 75th birthday of President Alfred M. Cohen was celebrated by all the lodges in Rumania, according to word just received from that country. The most elaborate observance was by Orient Lodge in Cernauti, where the new lodge building was dedicated at the same time.

The double celebration was made a District No. 9 festivity upon instructions from the general committee. Brother Dr. J. Niemirower, president of the District, presided, and the following also participated: Adolf Schwarz, M. Seidmann, K. Kluger, B. Bercovici, and M. Sarateanu. Most of the lodges in the District sent delegates, and in accordance with tradition the festivities were brilliant and impressive. Addresses were delivered by the president of Orient Lodge, Dr. Landau, and by the architects of the beautiful new lodge headquarters, Brothers Mauruber and Engler, as well as by Brothers Niemirower and Hoffmann. The affair concluded with a dinner.

* * *

Justice Bissell Lauded by Rehoboth Lodge

JUSTICE Pelham St. George Bissell, President-justice of the Municipal Court of New York City, was recently criticized, in the press, as an anti-Semite. Feeling that this charge was not true and therefore a grave injustice, Rehoboth Lodge No. 38, New York City, invited him to be guest-speaker at a recent meeting, where his qualities as a friend of the Jewish people were lauded. Justice Bissell, who spoke on "Enemies Within Our Gates", is an honorary member of the Free Sons of Israel and a member of the judicial committee of the American Jewish Congress.



Dr. Zemach Rabbiner, a B'nai B'rith lead in Bulgaria, whose new book, "The Speech of Mourning and Sorrow in Bible, Talm and Midrash," has been hailed by numerous authorities as a very useful and ev indispensable handbook for rabbis a Jewish libraries.

Seattle Lodge Honors Leo Weisfield

SEATTLE (Wash.) Lodge No. 5 has awarded Leo Weisfield, pa president, a trophy as "the mo useful member of the lodge duri 1934". Brother Weisfield was cha man of the membership committ during the Alfred M. Cohen Ca paign which added more than 1 to the roster of Seattle Lodge.

The lodge is enjoying one of best years in a long and active h tory. It conducts many activiti and its meetings are unusually w attended. It is headed by Brother K. Schoenfeld, whose father was al a president of Seattle Lodge.

* * *

SANTA Monica Chapter No. 53, Z. A., is actively engaged in t writing of a scenario for a talki picture which will include, in t cast, the members and the alum The Chapter recently staged a fa ers' and sons' banquet. It do social service work, and sponsors rapidly-growing Boy Scout troop.

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Wider Scope Campaigns Successful Throughout Country

BECAUSE a majority of the Jewish community in Worcester, Mass., is conscious of the splendid work of the Anti-Defamation League, the Hillel Foundations, and A. Z. A., it has not been difficult to raise funds for Wider Scope there, according to Joseph Goldberg, president of Worcester Lodge No. 600. A thousand dollars were raised during 1934 and an even larger sum is being aimed at this year.

* * *

Wider Scope Campaigns Under Way in District 5

WIDER SCOPE campaigns are under way throughout District No. 5, as the result of a resolution adopted at the District's recent convention, when it went on record as endorsing the Wider Scope activities and resolving to initiate drives throughout the Southeast immediately following the convention.

Washington, D. C. oversubscribed its $3,500 quota, and Baltimore is now engaged in a campaign for $5,000. Wider Scope is to participate in the funds to be raised by the Jewish Communal Welfare Fund in Richmond, Va., the latter part of April, and campaigns have been started in North and South Carolina, Georgia and Florida.

These drives are being supervised by the Wider Scope Committee of District No. 5, with the cooperation of Brother Edward Rosenblum. This is a standing committee of the District and it will continue to function for the benefit of Wider Scope.

A. SHEFFERMAN.

* * *

ON May 4, five fraternities and sororities at Northwestern University will present a 20-act musical revue, "Sho' Nuff". Proceeds will be turned over to the B'nai B'rith Hillel Foundation at Northwestern to be used as a scholarship for a Jewish student refugee from Germany.

* * *

THE B'nai B'rith lodge in Buenos Aires, Argentine, publishes a very fine magazine. The latest issue contains several articles on the philosophy of Spinoza, as well as other articles on Jewish philosophy, literature, and history. In the issue of last August, when Alberto Klein was president of the lodge, the magazine published a message from President Alfred M. Cohen.

Wider Scope Raises $8000 In Philadelphia Drive

WORKING against odds, the B'nai B'rith Wider Scope campaign in Philadelphia has ended successfully. Approximately $8,000 was raised.

Some idea of the difficulties encountered during the drive is revealed by Judge Joseph L. Kun, campaign chairman. Wider Scope entered the field at a time when other campaigns, both Jewish and non-Jewish, were either in progress, or else had not long before ended unsuccessfully. A B'nai B'rith membership drive had just been concluded, and the best workers were exhausted. Spirits were low. However, as Dr. I. M. Rubinow has pointed out, many Jewish communities are not well organized when it comes to fund-raising campaigns, and the Philadelphia leaders realized that there was no use postponing the Wider Scope drive. Other efforts were scheduled for the near future; the work had to be done; and done it was. Every worker who helped the campaign to success deserves unusual credit.

In spite of all difficulties, the hundred and one things that had to be done were done. Influential people were enlisted, publicity was obtained, and a huge opening banquet scheduled. It was a bang-up success, according to Judge Kun, largely because of the tremendous effort expended by Abraham Berkowitz, vice-chairman of the campaign and chairman of the dinner committee, and by Brothers Maurice E. Cohen, William Gerber, and Abram Orlow. The speakers were Senator Patrick A. McCarran, of Nevada, Dr. A. L. Sachar, National Director of the B'nai B'rith Hillel Foundations, and Richard E. Gutstadt, Director of B'nai B'rith's Anti-Defamation League. More than a thousand persons attended, and the powerful oratory of the triumvirate of speakers aroused almost indescribable enthusiasm. Many distinguished guests were present, including Dr. and Mrs. Cyrus Alder and Judge and Mrs. Horace Stern. A number of other judges were present, including several non-Jews who, though they had been admonished that they were not to make contributions, nevertheless insisted on making voluntary gifts.

THE small Jewish community in Leavenworth, Kans., where the B'nai B'rith Lodge has only 60 members, raised $400 for Wider Scope in its recent campaign. Dr. A. L. Sachar, National Director of the B'nai B'rith Hillel Foundations, opened the campaign with a stirring address.

* * *

Welfare Funds Aid W. S. in District No. 2

DURING 1934 and 1935 we in District No. 2 witnessed the turning point from four years of depression. For some time we have been concentrating on having Wider Scope represented in Joint Jewish Welfare Funds.

It is with a great deal of satisfaction that this year we saw many of the community leaders to whom we had appealed grow more sympathetic to the organization of welfare funds in their respective communities. The result is that larger quotas have been set, and surer methods have been provided not only to reach them, but for the organization of campaigns in years to come.

A great deal of credit should be given the Wider Scope Commission and the leaders of the B'nai B'rith Hillel Foundation and Anti-Defamation League, who have helped spread the idea of welfare fund units throughout District No. 2 and doubtless other Districts. Many communities that otherwise would have reported negligible sums have at this writing, made additional allocations to Wider Scope from their budgets. While many such committees come to mind, two in particular have been outstanding in this respect: Toledo, (O.) which exceeded its previous Wider Scope remittance by 25 per cent, and Louisville, Ky., which, through a welfare fund effort, increased its allocation by fifty per cent.

We must continue our efforts to project the Welfare Fund idea as the means of scientific fund raising in every community of whatever size.

LOUIS KRANITZ.

* * *

PROF. D. B. KLEIN, of the University of Texas, spoke on "The Psychologist Looks at Religion," at a recent meeting of Edward Lasker Lodge No. 347, Tyler, Texas.

N. Y. Auxiliaries Form Past Presidents Club

HE Women's Auxiliaries in New York City have formed a Past sidents' Club to serve as a cooper- re body to further the aims and poses of the Order. Mrs. Emma Friedlander, of Jordan Auxiliary, president; Miss Frances Lemle, hattan - Washington Auxiliary, e-president; Mrs. Daniel Beck, Re- oth Auxiliary, treasurer; and Miss usta Israel, New York Auxiliary, retary.

. . .

Chicago Auxiliaries Aid Wider Scope

HICAGO AUXILIARIES continue their fine support of the Order. One hundred and twenty-five mem- s of the Austin Auxiliary partici- ed in a $10 Plate Luncheon; the ceeds were pro-rated among the ious B'nai B'rith activities.

The Abram L. Sachar Auxiliary, ich is composed of young women nted a charter last July, now have paid members.

The Adolf Kraus Auxiliary have rchased six beautiful mahogany okcases for the B'nai B'rith Hillel ndation library at the University Illinois.

Proceeds of a successful New ar's Eve dance sponsored by the any Park Auxiliary are being ned over to Wider Scope. The xiliary has organized 60 young ple into a Junior Group. A sim- organization has likewise been med in Sheboygan, Wis.

North Shore Auxiliary has turned r the proceeds of a recent party Wider Scope.

MISS REGINA KAPLAN, the very capable Superintend- nt of the Leo N. Levi Memorial Hospital, was referred to with raise by the officers of the Hos- ital at its recent 20th anniver- ary celebration. Miss Kaplan is horoughly imbued with B'nai 'rith spirit. Indeed, she should e, since her childhood years were passed in the Cleveland Orphan Home, her later training was in the National Jewish Hos- ital in Denver, and for many ears she has been the able Su- erintendent of the Leo N. Levi Hospital.

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Wider Scope Campaigns Boom In District 4

DISTRICT No. 4 is setting the pace for all the present Wider Scope campaigns in the country. Under the chairmanship of Brother Henry Weinberger, communities in all parts of the Pacific Coast are responding nobly.

Long Beach, Cal., was the first to make a return, sending in $600.

Santa Monica was heard from soon after, with $300.

Oakland responded by sending in its quarterly installment of its annual $1,400.

San Francisco, in a heroic gesture, contributed $1,500 for good measure —in addition to the $5,000 paid through the year.

Portland, Ore., rose to the occasion with an allotment of $2,000.

Even little Billings, Mont.—a small community—sent in a good size check.

Hollywood reached its $2,000 quota by April 15.

Pasadena, with $300 to the good, is still working hard for more.

Butte, Mont., quickly raised $250—half its quota.

Campaigns and collections are in progress in Santa Rosa, Petaluma, Vallejo, San Jose, Stockton, Phoenix, Salt Lake City, Aberdeen, and Spokane, while Los Angeles is planning a joint drive with other Jewish organizations, and Seattle is priming itself for a report with which it hopes to make all other places envious.

* * *

ON International A. Z. A. Day, Santa Monica (Cal.) Chapter No. 53 conducted the regular Friday evening services at the synagogue, in both Hebrew and English. Three Alephs gave short talks after the services, which were followed by an open discussion on the part of the congregation.

On April 19, the second night of Passover, both the A. Z. A. Chapter and the Junior Girls Auxiliary conducted a Seder attended by the men's and women's lodges.

* * *

DISTRICT NO. 4 has announced that Samuel Lodge No. 668, Vancouver, B. C., is the winner of the prize in Class No. 2 for showing the largest percentage of gain in membership during the Alfred M. Cohen Membership Campaign.

Installation banquet of Rambam Lodge, Philadelphia.

MORE than 500 persons attended a monster Bridge and Game evening sponsored by the Past Presidents Club of the New York Women's Auxiliaries. The proceeds will be used to entertain the delegates to the District No. 1 convention in New York in May.

* * *

Champaign, for Example!

WHEN even small Jewish communities organize properly and centralize their fund-raising efforts, the results are usually amazing. A unique record has been set in Champaign, Ill., seat of the first B'nai B'rith Hillel Foundation, where the Wider Scope is a beneficiary of the recent joint drive. Dr. A. L. Sachar, National Director of the Hillel Foundations, writes:

"We organized a Federation last year. We got about $2,000 for various national agencies from the 30 to 40 Jewish families that we have living here. In the report just made, every member in the community had contributed something and every pledge was met 100 per cent!"

* * *

JOSEPH Fromberg, Charleston, S. C., past president of District No. 5, has been appointed a special assistant to the United States Attorney General, and has moved to Washington, D. C., to begin his new duties. Brother Fromberg's post is in the alien property custodian's division of the Department of Justice.

* * *

NEW YORK AUXILIARY No. 22 has inaugurated a series of literary evenings. The first featured Mrs. Edith M. Stern, who spoke on "The 40 Days of Musa Dagh."

A LODGE composed almost entirely of Philadelphia A. Z. A. alumni has been organized in the City of Brotherly Love. It is Rambam Lodge No. 1201, and the only members who are not A. Z. A. alumni are former students at universities which have B'nai B'rith Hillel Foundations. Members are all between the ages of 21 and 28.

These boys, trained either in A. Z. A. or a Hillel Foundation, ought to create through their lodge a veritable laboratory to prove the value of B'nai B'rith Jewish youth movement. They know what B'nai B'rith stands for, they have a Jewish education above the average, and through their former junior B'nai B'rith activities they have a good insight into Jewish problems and what kind of leadership is required in the solution of those problems. Brother Abram Orlow, of Philadelphia, executive secretary of District No. 3's A. Z. A. chapters, was responsible for the formation of Rambam Lodge, toward which the rest of the Order looks with pride and confidence.

* * *

THE B'nai B'rith Lodge in Lancaster, Pa., was among those which celebrated Brotherhood Day. Approximately 300 Jews and Christians were present, and the speakers included the Mayor and several representative citizens of various faiths.

In the neighboring city of Lebanon, Pa., the B'nai B'rith Lodge participated in a gigantic Brotherhood Day that attracted 2,000 persons. Good will between Jews, Catholics, and Protestants was stressed in a community which significantly enough is composed almost 100% of Germans.

Akron Lodge Inducts 125 New Members

AT was probably the most successful membership campaign in n, O., has resulted in the acquisi- of 125 new members by Akron e No. 719. Herman L. Arenson chairman of the membership ittee.

re than 300 persons attended ublic initiation; the ritual was plified by the Cleveland Heights e team. Rabbi Charles Latz of n, O., was principal speaker, short talks were delivered by i David Alexander and Brother y Littman, president of Akron e. A reception followed the nonies.

* * *

d Du Lac Lodge Observes 10th Year

ND DU LAC (Wis.) Lodge No. 000 recently celebrated simulusly the 75th birthday of Presi- Alfred M. Cohen and its own decade of existence with a banand program. A large class of dates was initiated in honor of President. Among the speakers Judge S. B. Schein of Madison . B. Padway of Milwaukee.

* * *

O members of the Monessen, Pa., chapter of A. Z. A., Herbert Porand Norman R. Smith, won the debate tournament of the West-Pennsylvania A. Z. A. Council. winners will soon exhibit their ess in Harrisburg.

* * *

E lodges in New Orleans are engaged in a lively membership paign in honor of the President e Order. The quota is 300, but t reports indicated that it would eached even before the official e of the campaign. Brother Harry er led all other member-getters. a record of 41. Silver cups and r prizes will be awarded winning viduals and teams.

* * *

NEW Women's Lodge was inaugurated and installed at Nottingg, England, by the District Grand ge. Mrs. Jack Levin, the new ident of the group, entertained bers of the Grand Lodge with a heon at her home before the monies.

* * *

new lodge for women in Brighton and Hove has been instituted he District Grand Lodge of Great ain and Ireland.

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Rabbi Ephraim Frisch Stirs Pine Bluff

RABBI EPHRAIM FRISCH, San Antonio, Tex., was principal speaker at the B'nai B'rith Day celebration of Charles Weil Lodge No. 279, Pine Bluff, Ark. Not only nearly the entire Jewish community was present to hear him, but an equal number of the leading non-Jewish citizens. His message was an inspiring one.

Rabbi Frisch had been spiritual leader of Pine Bluff Jewry for eight years, but left about 23 years ago. His return for B'nai B'rith Day was therefore a real homecoming.

Charles Weil Lodge, as the result of a vigorous Alfred M. Cohen membership campaign, has a roster which includes 95% of all those eligible in the city.

* * *

Honor Carl Riegelman in Oakland, Cal.

CARL R. RIEGELMAN, secretary for the past ten years of Oakland (Cal.) Lodge No. 252, was honored recently at a dinner by the ten past presidents under whom he served. His hosts were Brothers David V. Rosen, Monroe Friedman, Samuel Kushins, Leonard J. Meltzer, David Markovits, David Goldman, Nat Levy, Nathan Harry Miller, Howard H. Desky, and Oscar M. Pollack.

Carl Riegelman

* * *

THE Maccabean Circle is once more among the most active groups on the McGill University campus, thanks to the cooperation of Mount Royal Lodge No. 729, Montreal. The Circle is almost a skeleton Hillel Foundation; it conducts lectures, symposiums, debates, study groups, etc.—all on Jewish subjects. Recently it participated in a symposium on "Whither Goest Thou, Israel?" at a joint meeting of the Circle and Mount Royal Lodge. Not long ago, under the auspices of the Circle, the first Canadian-American debate between Jewish representatives of two universities took place when the Yale University Jewish Club and the Maccabean Circle staged a debate at the Montreal Y. M. H. A. on: "Resolved, that a Jewish Palestine will eliminate anti-Semitism in the Diaspora."

Rabbi Phineas Smoller, Springfield, O who, as a volunteer, is addressing sev community meetings in behalf of W Scope in Ohio, West Virginia, and W ern Pennsylvania. Among the cities vis and which have whipped campaign org zations into shape, are McKeesport Monessen, Pa., Charleston, W. Va., Mansfield, Ohio.

Jos. Prisman

Jesse Fine

DURING the recent campaign Baltimore, when 443 new m bers were obtained by Meno Lodge No. 771, three men stood for their excellent work. They Joseph Prisman, who signed up applicants, and Jesse Fine Louis Carp, who signed up 40 35 respectively. The interest thing about this achievement is t Brothers Prisman and Fine, who all others in the membership dri were initiated into the lodge o last autumn, as a result of the sa campaign in which they so dis guished themselves.

B'rith Made Member of Legion of Honor

. DAVID J. KALISKI, a member of Manhattan-Washington Lodge 19, New York City, has been hon- by France by having conferred n him the decoration of Chevalier ie Legion of Honor.

r. Kaliski is an ex-president of Medical Society of the County of York, chairman of the coordi- ng council of the Five County ical Societies of Greater New k, and a Governor of the Hebrew versity in Palestine.

* * *

California Veteran Sets Order's Service Mark

OTHER MOSES MORRIS, only living charter member of Hope ge No. 126, Stockton, Cal., is cred- with having a longer record of ni B'rith service than any other nber of the Order. He served his e as vice president as far back 869, and can point to a period of nbership in B'nai B'rith of nearly ears!

He will celebrate his 99th birthday in May, but is still active, and goes unescorted to theaters and restaurants.

* * *

"First Citizen of Western Europe"

(*Continued from page* 292)

spirit than war itself, he struggled to preserve his personality. To him it was "a life with no aim and no sense, monotonous and futile," and at first he turned to paint and palette, which had been his livelihood and his diversion. Then, being inherently a mystic, he found escape in reading the philosophy of the East, as well as history, the Bible and German. When one recalls that only the width of the Channel separated him from men who were being choked by gas or torn by shrapnel, it is natural to minimize his struggles, but the war that he describes is as moving, though different. This quiet, but profound psychological study of one man's spiritual adventures in aimless confinement is a great addition to the library of prison literature. We are told that the World War was the first in which internement of enemy aliens was practiced as a form of warfare and reprisal. After reading this book one prays it may be the last.

Cohen-Portheim was a brilliant essayist whose essays appeared even before his first published book; a collection of eighteen pieces on the problems of the war was translated into English. It was called "The Message of Asia," was written in German, and appeared in Germany in 1920. He drew for it an illustration of Buddha holding the lotus flower and the Swastika cross, which had not yet acquired its present political meaning. In it he urged the West and the East to understand one another and to reconcile individualism and universalism. This was followed by "The Mission of the Jew," in which he attempted to define the position of the Jew in the world, and his importance to civilization. Although he had written it in English during his internement, its only publication was in German, in his own translation. "I found translating my

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work from one language to another very tiresome," he wrote. "I have translated the work of a good many others and consider these translations far superior to that of my own." He next translated into English a prose poem of his that first appeared in Germany in a de luxe edition, the English version being called, "The Smile of the Seven Buddhas."

The book which introduced him to a wider public was "England, The Unknown Isle," published in 1931 and translated by Alan Harris, after being written in German, for German readers. It is a remarkable psychoanalysis of England and the English, a beautiful tribute to the innate idealism of a country that he loved, in spite of her cruelty toward him in the stress of war. No wonder some Englishmen consider it the most intelligent and generous appreciation of their country since Emerson's "English Traits." In it he surveys the history, climate and geography of England, as well as her commerce, politics, art, press, and society, with shrewd observation. From his analysis he is convinced that "one may praise or condemn England, but one cannot overlook her, for England is a thing apart." He believes that England has an overwhelming significance for humanity, though the rest of the world does not very well understand her. His profound hope is that the English ideal may not be lost to the world and to all that makes for civilization. It is a provocative study of English character, the British Empire, and their mission. English critics applaud it as the most sympathetic work on the British temperament by a foreigner.

Cohen-Portheim's "Spirit of France" is not likely to appeal to Nazi Germany, expressing as it does, with understanding, the role of France in continental Europe, and the part she must again play if that civilization is to endure. Beautiful France is to him "the country in which one lives like God Almighty." The passages on Louis XIV, Rousseau, the makers of the French Revolution, and Napoleon sparkle with brilliance.

His "Discovery of Europe" was hardly published, in September, 1932, when he went to Spain and Portugal to revisit old scenes, renew old acquaintances and view present conditions. He was not well when he left, and he fell desperately ill with fever and complications in a Lisbon hospital. With a peasant to lift him in and out of trains at the five changes during the journey of two days and two nights, he was brought to Paris, where his physicians soon saw that he would never recover. He suffered much, and death came to him mercifully in October, at 52.

Perhaps it is not too much to believe that the passion for sympathy and understanding between nations which is mirrored in all his works, and which earned him the title of "The First Citizen of Western Europe," will live after him.

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A Decade of the Hebr University

(Continued from page 281)

poets, scientists and ancient nati heroes, and built a University as they planted fruit-bearing and namental trees and shrubs.

Though the University is in its fancy, as universities go, its achi ments are already noteworthy. M than half a dozen Institutes (the versity is organized on the Co nental model) and a library have ready been established. Close hundred scientists and scholars been gathered from all parts of world under the Chancellorship Dr. Judah L. Magnes, an Ameri rabbi.

They are now at work applying modern scientific method and sp both to the study of the three g cultures—Christian, Jewish and hammedan—and to the pract problems of health, agriculture, dustrial developments, etc.

The Institute of Jewish Studie devoting itself to a new survey Jewish history: the Talmud, brew jurisprudence, ethics, litera and contemporary Jewish sociol The most vigorous tests of histor methodology are applied, and o ously it is a great advantage to st the history of a people in the co try of its origin. Similarly the In tute of Oriental Studies is engage a scientific study of the various ments constituting Arabic civi tion. Since Arabic poetry is a ke Moslem culture this Institute is paring a concordance of cla Arabic poetry.

The Institutes of Chemistry, ural History, Mathematics, Phys and Microbiology are devoting th selves to problems in their respec fields with which the people of estine are confronted — Christ and Arabs as well as Jews. The st and conquest of many of the dise of the Near East have been univer ly acclaimed. And seldom in his has so young a library been abl assemble close to three hundred th sand volumes from all parts of world. The University has the Radium Institute in the Near Eas

Unlike the stone cutters worked upon the Cathedral of S John the Divine in New York—n who, according to Dean Chris Gauss's latest book "Primer for morrow," were not interested what there was in it for Saint J the Divine, but in what there wa it for themselves—the building tr

vorkers who constructed the various faculty buildings of the Hebrew Jniversity were always motivated y a concept of themselves not merey as workmen but as members of a ommunity dedicated to the rebuildng of Zion.

That the achievements of the uniersity have been recognized and aclaimed by non-Jewish scholars and cientists may be gathered from the vords of one of America's outstandng educators, John Dewey, at the reeption arranged by the Friends of ne Hebrew University for Dr. Magnes on his recent visit to America on ehalf of the institution: "I like to ecall the fact that while the troules between the Moslems and the ews were most acute in Palestine, ne work of the University in eradiating malaria from the Arabic parts f the country went on undisturbed. like to think of the fact that one of ne projects its faculty of humanities carrying on is a concordance of rabic classic poetry, and another is critical edition of the works of the ost important Moslem historian. I ke to think that in its library of ore than a quarter million volumes ere is an unrivaled collection of slamic literature.

"For these things are typical of the road and humane spirit that rules ne University. Of all the agencies nywhere in the world that are operting for the moral disarmament of ne animosities and prejudices that ivide the world into hostile groups, know of none that is doing more, ith the scope of its resources, than ne Hebrew University in Jerusalem."

Thus the ancient prophecy: "And om Zion shall come forth Torah nd the word of God from Jerusam," has been realized in our day nd age. Again, as of old, Palestine serving as a living bridge between eoples and their cultures.

Economics Explain History

(*Continued from page* 279)

strous to Jewish enterprise. The enetians destroyed the ships of their vals and managed also by other eans to put an end to their direct tercourse with the East. In the new ties that arose in the North during ne twelfth century, such as Novgod, Hamburg and Bruges, Jews were ntirely forbidden to reside; and in l the cities of the Rhine and the eine the Christian traders began to ry out against the competition of nbelievers in much the same manr as they now do in Poland and ithuania. In many cities the guilds managed to wrest control of the government from the feudal lords and invariably used their authority to thrust out their competitors. Thus, in England, Jews were forced out of every occupation but that of moneylending, while in the great city states of northern Italy a mere handful were allowed to remain, but only as pawn-brokers and second-hand dealers.

Besides this, other circumstances contributed to the demoralization of Jewish life. It is a well known historical fact that the modernization of the art of war destroyed the power of the feudal barons; but it is not so well known that it also furthered the ruin of the Jewish communities. Under the feudal system there were no financial problems connected with warfare, and going to battle was hardly more expensive than going hunting. The king had but to call together his vassals, who were sworn to follow him for a certain number of days in the year. But this naive warfare, resembling in some respects the gang feuds of our own time, was revolutionized by the Crusades. The Crusades were a series of expeditions which required sums of money prodigious for that impoverished age. Not only were many Jewish congregations wiped out by successive waves of fanaticism, but those that remained were overwhelmed by a burden of taxation previously unheard of. Every new military adventure now meant fresh disaster to Jewry, especially with the introduction of gun-powder. The employment of artillery when iron was relatively very dear, made armaments an even greater burden than at the present day. The Jews of France were taxed out of existence during the Hundred Years' War with England, while in Germany they had to find huge sums to finance the eastward expansion of the First Reich, as well as to support the recurrent expeditions of the emperors to Italy.

Although not everywhere marked with the same intensity, the effect of economic anti-Semitism was to confine the West European Jews to a few occupations, and to drive the majority into exile. A thousand years ago practically no Jews were to be found in Eastern Europe. Very few of their number inhabited the region east of the Rhine for the same reason that a century ago hardly any lived west of

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THE INSTRUMENT OF THE IMMORTALS

the Mississippi. Eastern Europe remained, much later than its western part, a savage and unproductive region, over which there roamed a confused hord of nomadic tribes. But some degree of order was gradually introduced, and civilization began to spread out towards the East. The vast unorganized hinterland developed slowly into new states and distinct territories, and Jews began to find their way into these new countries. From south Germany they migrated into Austria and still farther into Hungary and finally to the region of the Black Sea. From the valley of the Rhine they moved eastward with the German frontiers, into Silesia and Bohemia; then farther into Western Poland, and from there into eastern Poland and White Russia.

Others sought a haven in Spain, settling for the most part in the north, which as in Italy is the richer part of the country. Spain seems to have absorbed most of the exiles from France and northern Italy, and in the later Middle Ages contained a larger number of Jews than any other European country. Although the Iberian peninsula is far less favored by nature than England and France, its Jewish inhabitants attained a high level of prosperity and culture. The conditions which ruined the Jews in England, France and Germany, did not operate in Spain. Its rulers did not engage in foreign wars; and having no lack of Moslems to fight at their very door they did not join in the Crusades. Moreover, the Spanish people had but small aptitude for commerce, being far more interested in theology. In no other country, except Tibet, were there so many monks in proportion to the total inhabitants, so that commerce and labor, being identified with ignominy, were readily abandoned to Jews and Moors.

If we are to ask what it was that enabled the Jews to survive the terror of the Middle Ages, the answer is to be found in their commercial talents no less than in their moral qualities. Their wealth, while it lasted, availed to some extent as a shield against religious intolerance and secured them some measure of protection. In Spain their riches failed to save them, however. The religious fanaticism of that country rose to a higher pitch than anywhere else in Europe, and proved sufficient to overcome every consideration of economic advantag The Jews had to leave Spain 1492.

A large number went to Portug The time of their migration almo coincided with the discovery of t sea route to India by the Port guese explorer Vasco da Gama 1496. This discovery, the impor ance of which was exceeded on by that of Columbus, was a turnin point in the history of the worl and also of the Jews. As a cons quence, the old trade route betwe Europe and India was gradual superseded. Venice and Florenc and the other states of Norther Italy began to decline; and t Italian Renaissance, centered this area, hastened to its end. In place came the Catholic Reactio and the terrible Inquisition.

The economic revolution al ruined the East. Bagdad and Cai and Constantinople, allied as th were with the Italian centers, su fered an equal eclipse, foreshadov ing the decline of the Turkish Em pire. The effect on the Orient Jews was catastrophic. Their lar est communities soon fell into d cay. Mesopotamia after 2000 yea became no longer a stronghold Judaism, and the Jewish center population began to move from As to Europe.

Let us now return to the We The produce of China and the Eas ern Archipelago now came to Li bon instead of to Venice, and fro there it was carried to other Eur pean ports. The exiles from Spai newly arrived in Portugal, we quick to seize the opportunity; an it was chiefly to the East Ind trade that the aristocratic Marran owed their great wealth.

Among the northern peoples wh sent ships to Lisbon were the Dutc But when Phillip II of Spain b came ruler of Portugal he ordere that Protestants should no long trade in Lisbon, and so Dutch shi ping was excluded. Now the Ma ranos had grown rich, but the lived in the shadow of death; an being more intelligent than th Spanish King, they knew that henc forth the Dutch would deal direct with the East. It occurred to man of them that here was an opportun ty to transfer their affairs to a fr country; and with the founding the Amsterdam community th medieval period of Jewish histo comes to a close.

Space forbids any continued di cussion of their trade with the Ne World. Nevertheless, it should

aid, in concluding, that as the Jews vere a trading people in the Middle Ages, and as they still are even at he present day, so also were they, o a limited extent, a trading people n ancient times. The Land of Israel vas close to the greatest trading country in biblical times, Phoenicia. Moreover, it formed the highway between Egypt and Mesopotamia; and along this highway not nly armies marched, but caravans s well. The mercantile tradition of he Jews in its unbroken development may well be said to go back o the time of King Solomon. The ncrease of wealth was probably a actor in the religious advancement f Israel during later biblical times, o the same extent as it was a factor n the Protestant Reformation; while the Prophets who arose during this same period, came to attack the social abuses which are incidental to a commercial civilization.

Seeing Palestine Without Illusions

(*Continued from page* 276)

f resources or lack of resources eems to become less important. Resources grow with the increased opulation. This may sound paradoxical. And yet how otherwise explain this phenomenon which characterizes all the young countries?

No inventory has yet been made of Palestine's natural assets. It is believed that her grasses and shrubs have valuable and rare medicinal qualities. It is known that some of her hills can provide marble and he best quality building material. Her sand and clay are beginning to be used for the construction of houses. Sulphur deposits on a commercial scale have been found. The great riches of the Dead Sea are still being probed. We must wait as patiently as we can for the results of he work of the Daniel Sieff Research nstitute which will in the course of ime inform us as to the true riches f the country. Thanks to fifty years' work and the investigations and experiments of the Agricultural Institute, we know a great deal about the ertility of its soil. But even when ve have solved the water problem nd Palestine gives forth abundant gricultural and dairy produce, vegtables and fruits, and when cattle, oultry, sheep and goats multiply, nd meat, butter, eggs, sugar, and eather are available in considerable uantities—then we shall still be mistaken if we look too narrowly at the actual physical tangible resources of the country. The wealth of Lancashire grew up although it never produced cotton nor consumed cotton manufactures to any considerable extent. Similarly, the manufacture of teeth in Palestine, or the development of watch-making or diamond-cutting or of art work—all these can be carried on, as can banking, transport, insurance, all the professional services, medicine, education, government as well as telephones, cinemas and radio, without much aid of natural wealth. Palestine must, of course, exploit her own resources and must provide services to such countries as offer her their goods and services. She must also process her products, i. e., provide olive oil, canned fruits, perfumes, candies, etc. But she can serve other countries also through the tourist industry. She can render services by refining the oil that flows through from Iraq to the Mediterranean. She can hope some day to provide educational facilities.

One striking fact with respect to the natural resources of Palestine should create confidence in her long-time future: Coal and iron were the great requisites of the last half of the 19th century, chemicals and electricity of the first half of the twentieth. In both these Palestine is naturally wealthy.

The Illusion of Self-Sufficiency

THE next illusion relates to the supposed advantages of self-sufficiency. It is popularly assumed that if a country is ninety per cent self-sufficient, it is necessarily better off than one which is only eighty per cent self-sufficient. The argument based on this relative to Palestine is that since there is little likelihood of her being self-sufficient, she must necessarily be worse off than countries that are more nearly in that position.

Of course, the reverse is nearer the truth. It is as a rule the rich countries which are largely dependent on foreign imports and exports, foreign investments, transport, ect. First Spain, then Holland, and England became the dominant countries of Europe, indeed, of the world, precisely because they were concerned to develop in however mistaken a fashion their foreign trade. Only economically undeveloped and culturally backward people are really self-sufficient. Trans-Jordan today has practically no foreign trade whilst that of Palestine is growing by leaps and bounds.

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By reason of her structure as a huge, unbroken continental Empire, Russia, covering a sixth of the globe and containing a population of a hundred and eighty million people, is often referred to as self-sufficient. Yet even the Bolsheviks have not prevented her from becoming more dependent both on exports and imports, on foreign capital and foreign managers. This is the result of the very development she is pursuing. Similarly, the United States, Canada, and even the whole of the British Empire are not self-sufficient and would find it well-nigh impossible to achieve this condition.

It would be extremely unwise for Palestine to pursue this mirage of self-sufficiency. Her object must be to develop those commodities in which she has a relative advantage, and endeavor to exchange them for those commodities which she needs from other countries and which, in spite of the hindrance to trade, are best purchased abroad.

The Citrus Illusion

A RATHER dangerous illusion has been growing up of late, viz., the "indispensible citrus." The life of the country today is bound up with the production of citrus; a relative decline in the demand for this commodity would, it is argued, be a severe blow to the growth of the economic prosperity of the country. It is pointed out that it is the only relatively large export product. Its rare quality, its monopoly characteristic, its fame are all regarded as features which necessitate its continuation and expansion for the wholesome and healthy economic life of the country.

The perfection of the citrus industry in Palestine has become one of its greatest achievements and assets and there is every reason to continue to improve and develop it. New species and better collecting, packing, transport and marketing organization all require to be studied and, if, possible, provided. Growing experience on the side of producers and distributors and the increasing demand for fruit make the long time prospects appear very promising. On the other hand, the short time prospects are causing some concern. It is feared that the very heavy increase in plantation may produce a crop which will only be marketable at a lower price, and this may involve difficulties for those who bought land at peak prices. Some are even alarmed by the possibility of having to reconvert their plantation land into land for growing vegetables.

Important as the citrus industry has been, it is extremely doubtful whether the annual output amounts to more than one sixth of the value of the economic productivity of the country as a whole. A blow to this industry would, of course, be very deplorable, but it is harmful to argue that an arrest of its growth or even its relative decline must necessarily cause a profound shock to the whole economic life of the country. Psychology in these matters has a profound effect, and if the people of the country come to see the citrus industry in true proportion to its whole economic life, they will no more worry about a shock to citrus than they would about a shock to electricity or to potash, or to cement or to agricultural products, and certainly a great deal less than about a shock to the building industry.

Palestine survived the decline in the grape; it recovered from the blow to tobacco. If Palestine is wise, it will not allow itself to be hypnotized by oranges.

The Balance of Trade Illusion

ALL these major illusions in Palestine's economic life relate to production. The fifth and final illusion to be considered relates to the balance of trade, to the relative surplus of imports over exports. The disparity of exports and imports is a mournful theme constantly re-echoed by all the pessimists eager to chant a Jeremiad and seeking ground for woeful prophesies If only they would explain how Palestine could absorb the investment of tens of millions of capital introduced by the immigrants and intending settlers, the national funds and semi-national funds, the charitable funds, public and private, religious and secular and the foreign loans, without increasing the imports relatively to exports, we should all be in their debt. But they never stop to explain this. They wish to see large imports of capital without an increase in imports! Nor do they seem to realize that the United States was able to be a borrowing country for a hundred years, that is, for her imports to exceed her exports for a whole century without her economy suffering. Indeed it was the indispensable condition of its phenomenal growth. This is also the situation with respect to most of the self-governing colonies of the British Empire, as well as with most of the countries of South America. By all means let us build up an export trade if we can, but let us not be confused about the problems. During this period of wholesale immigration of capital and labor, we are concerned to see that the right kind of industries shall be properly established. Palestine does not need to make payments abroad excepting for her loans and these are relatively insignificant. Besides there would be nothing amiss if in the next decade or two even payments for interest came from collections abroad.

Palestine might console itself also with the consideration that riches countries, such as Great Britain, import more than they export. In this transitional stage Palestine is fortunate in that it provides a large and growing tourist centre and can produce and distribute goods for sale in

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e world markets. For these serv-
es it now receives perhaps some
x or seven million pounds a year.
his amount may reasonably be ex-
ected to rise. But the value of her
ternal productivity constitutes a
ry much larger sum and must never
e forgotten even in a discussion re-
ting to exports and imports. In no
untry of the world, indeed, do
ese constitute much more than one-
th or a quarter of the total trade.
The exposure of these illusions and
eir abandonment are essential for a
ne and healthy outlook relating to
alestine's economic future. A co-
ssally difficult task confronts the
wish people. The rebuilding of a
untry, the transfer of hundreds of
ousands and their settlement re-
ire knowledge, discipline and will.
would be folly for it to be
eighted down by the miasma of
nfused thinking and the pessimism
gloomy prophets based on fictions,
llacies, and illusions.

Abraham the First Missionary

(*Continued from page* 275)

earts. In his outstretched hand they
held the token of the essential uni-
of Israel, of which B'nai B'rith
the symbol. In him was the cove-
ant by which he who is of the B'nai
rith of England or of Germany, of
lgaria or of Poland, of Palestine or
China, is at one with his brethren
America and of all the world. He
epened their devotion to the Order.
In April, 1930, Alfred M. Cohen
as re-elected to the Presidency of
nai B'rith, and through the last five
rilous years in Jewish life, he has
rried on with the same vigor and
thusiasm as before. In practically
l parts of the United States he has
peared, fighting for the cause of
e Order, and in November of 1933,
went to London, as B'nai B'rith's
presentative in the Conference to
d German Jewry.
He looked through the windows of
e House of Israel and perceived
at his civic duty lay on the side of
ghteousness. He thought of the
wish name; it must be held in
nor. It is traduced when a Jew is
en serving that which is unclean
the community; it is honored
hen a Jew serves with courage that
hich is good and honorable. He has
en sensitive to this in all his days.
Such has been the Jewish life of
fred M. Cohen. Still robust, active
all his affairs as Jew, lawyer and
nker, he does not look his years.
Once another man who had arrived at the age of 75 was wished 100 years of life by his friends. "No," he said, "do not wish me that. Merely to be alive is not enough. It is not worthy to live only to breathe and to eat. Wish me rather that I live in usefulness, with work to do every day, with some new good done at each sunset, but with work never completed even unto the last day." This is our wish to Alfred M. Cohen in behalf of this Order. His brilliant career is the story of a Jewish life lived for the advancement of Jewish ideals, and like his prototype Abraham he has been mindful of the injunction "and be thou a blessing" to humanity by the beneficent influence of a godly, virtuous and upright life.

B'nai B'rith Meets in Washington

(*Continued from page* 288)

Lodges throughout the country celebrated Brotherhood Day of the National Conference of Jews and Christians, a movement that the Order as a whole has for many years supported enthusiastically.

* * *

FROM the foregoing, which is the veriest surface sketch of B'nai B'rith in action during the past five years, some idea of the richness and value and variety of the Order's work may nevertheless be sensed. It is a chromatic bird's eye view; lights and shadows blend. It is B'nai B'rith's boast that it has no set program, that on the contrary it is always free to lend its enormous energies and machinery and resources toward the solution of questions affecting Jews anywhere and everywhere. This course it intends to pursue.

The past five years have given thoughtful people an indication of the complexity and needs of Jewish life of the immediate future. Problems undreamed of in 1930 loom large as important issues in 1935. Jewish philanthropy, education, lodge technique, community life—all demand the application of measures that will develop and sustain them in the face of a changing world. These, and very many other matters of an internal B'nai B'rith nature, will be considered and deliberated and acted upon by the Order's Fourteenth Quinquennial Convention. The eyes of all responsible elements in Jewry will be upon it.

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THE PRINTED PAGE

AN OUTSTANDING JEWISH NOVEL

Blessed Is The Man, by Louis Zara (Bobbs-Merrill) 474 pp. $2.50.

THIS tale of a man whose potentially useful life is wasted by money-grubbing is one of the most interesting and important Jewish novels of the season. Although it is a first novel, it bears a maturity of style and structure that is gratifying. It is the rich characterization, and profound understanding of Jewish life and social forces that make this book an outstanding work. The plot itself is very ordinary.

Jacob Krakauer is a young man when he arrives in Chicago from Szaki, Russia, in 1890. He is fired with an ambition to "get somewhere," and permits nothing to stand in the way of his goal. Tossing aside the encumbrances of Jewish ritual observance (until he can "afford" them again) he works first in a livery stable, then as a huckster and deliverer of coal, and finally as the owner of a small fruit and vegetable store. He marries, has one child after another, prospers. It is his wife who gives the five children what little Jewish education they receive, not Jake. Jake has learned what he believes to be American ways. In the livery stable almost insensibly he learned to give generous measures of hay to those who tipped him liberally. As a hauler of coal, he learned how to leave a few sacks in the bottom of his wagon, to be sold for his own profit. As a store-owner, he learned to attach a safety-pin to the scale, so as to short-weigh vegetables by a half-ounce on the pound. And later, when his store doubles its size, becomes two stores, five stores—when his chain becomes the Krakauer Food Shops, and himself a millionaire with stocks and bonds and real estate holdings and commission house interests—he learns how really big money is made by more legal methods. Nothing can stop Krakauer—not even the depression nor the stock-market crash (which he eludes)—and on the last page we leave him, in old age, dreaming of extending his chain of fancy shops throughout the United States.

Yet, withal, the reader does not gain the impression that he is a detestable character. In spite of everything, he has a good heart. He is generous (after he can afford it). His conscience aches severely when he does shady things. Mr. Zara regards him tenderly throughout the book, even wistfully; he is a living character—a rare achievement for any author. And so are most of the other scores of characters: his wife, his children, his brothers, the countless inlaws and friends. Yet in the end what has Krakauer accomplished? Spurned by the fashionable non-Jewish world (except when his money comes in handy), deserted by most of his children (except when they need a check), estranged from his brothers, bewildered by a growing economic crisis, robbed of his early close attachment to things Jewish, too far removed by reason of his wealth from his old, poverty-stricken friends, he has only one recourse left for his few remaining years: to expand his business by cutting wages and making one clerk do the work of two. And although the book does not say so, one may be sure that that is exactly what he will do, for he is a canny and resourceful business man. What a fine talent is wasted!

EDWARD E. GRUSD.

* * *

JEWISH PROBLEM: PRO AND CON

We Jews, by George Sokolsky (Doubleday, Doran) $2.50.

WITH a detachment remarkable for so passionate a book, Mr. Sokolsky sets forth impartially the pros and cons of the so-called Jewish problem; on the one hand, the problem as seen by Jews themselves; on the other hand, as seen by those hostile to Jews. Ready to see both sides, he is sparing of neither where the occasion demands.

He is particularly scornful of "passing" Jews; that is, Jews who "for some little social and economic advantage" have striven to conceal their origins by embracing some of the many non-Jewish cults or by

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slavishly aping their Gentile neighbors. He argues that the Jew can achieve some measure of dignity only by being himself, and that only self-respect can gain him the respect of others. It behooves the Jew, he thinks, to behave in exemplary fashion, always to bear in mind that the questionable acts of a single Jew are too often likely to be interpreted by his Gentile neighbors as a reflection upon the whole Jewish people. While all this is true enough, one wonders if perfection in the Jew would really solve the eternal problem, or whether, on the contrary, it would merely serve to irritate less perfect neighbors.

Mr. Sokolsky does not see why Jews should be annoyed because Harvard or any other university refuses to allow an excessive quota of Jews among its undergraduates, or why they should take umbrage at being excluded from clubs or select resorts. He effectually rebuts the charge that Jews are in control of the New York Stock Exchange. Actually, of the 17 officers of the Exchange, as reported in a survey made in July of 1934, not a single Jew is on the list. Of the 40 members of the governing committees three are Jews; of the 105 members of standing committees, six are Jews. Other data of Big Business show the predominance of Jews to be a fable rather than a fact.

Again, the Jews have not failed the country as loyal citizens. Nearly 200,000 served in the American military forces during the Great War, a number above their quota on the basis of population. And the Jew proved he could be a good soldier. There were more than 1,100 citations for valor, 150 Distinguished Service Crosses, 170 Croix de Guerre, and three Congressional Medals out of ninety fell to Jews.

The fact is, the Jewish problem is equally a Gentile problem. As things are, every act of persecution only serves to solidify the Jewish ranks. "If Hitler had done nothing else in his mad career," observes Mr. Sokolsky, "he has done this: he has forced every person of any degree of Jewish origin to assert his Jewishness or to be regarded as a sniveling coward."

JOHN COURNOS.

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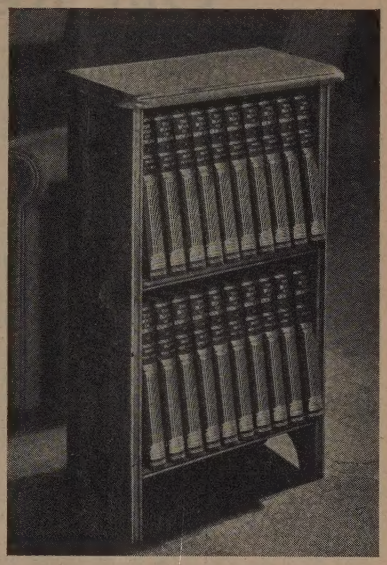

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B'nai B'rith 5-35

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

BUILDING BOYS

Editors, B'nai B'rith Magazine:

I heartily agree with Mr. H. J. Halperin, whose letter in your January issue recommended that the excellent work of the A. Z. A. done by B'nai B'rith should extend its scope and take in boys from the age of 6 years.

Being connected with the Juvenile Court, other civic organizations dealing with children's problems, and a boys' club at our Jewish Educational Building, I feel I can speak from experience. Our B'nai B'rith lodge has taken an interest in the boys' club, and the lads are always happy when the president of the lodge is to be the guest speaker and tell them about our wonderful Order.

As soon as the child leaves home for school, there is a great need for religious, civic, and character building training. We must keep in mind that the child of today is the man of tomorrow. We must work to give our children a Jewish religious training as well as make them fine and loyal American citizens.

Toledo, O. SARA KAUFMAN.

* * *

THE PLAN IN EXECUTION

Editors, B'nai B'rith Magazine:

I am very glad to inform Mr. H. J. Halperin that such a movement as he suggests has been in operation for the past two years. Sponsored by Herzl Chapter No. 112, A. Z. A., of Windsor, Ont., this group consists of 35 boys between the ages of 11 and 16; they constitute a junior A Z. A.

The program, which is under the direction of a committee of A. Z. A. members, is patterned along the same lines as that of our organization, and all phases of it have been carried out by these youths with utmost satisfaction.

A brief summary of their activities for the past year will perhaps give the best idea of what we and they have accomplished by the formation of this Junior Club. An oratorical contest was held, and our chapter presented a cup to the winner. A gymnasium was obtained for the winter months and the necessary equipment purchased from their own funds. Religious activities have included discussions, Hebrew classes, and attendance at services. Social service was aided through a raffle, the proceeds of which was given to local charity. Finally, this Junior Club held an anniversary banquet in December.

It will be observed that their program has been both adequate and practical, embodying all the phases of the program of Aleph Zadik Aleph. The results are twofold. First, these young boys have the opportunity of taking part in Jewish activities, intellectual, spiritual, social, and athletic, which the community could not otherwise offer them. Secondly, on reaching the age of admission to A. Z. A., they have already been initiated into the activities and ideals of that organization and thus get the most from it.

I believe that this is the type of movement Mr. Halperin refers to. Would it not be to the benefit of every chapter of A. Z. A. to attempt this plan?

Windsor, Ont. LIONEL R. SILVER,
Herzl Chapter, A. Z. A.

* * *

"PROOF" OF NO ANTI-SEMITISM

Editors, B'nai B'rith Magazine:

I have read your issues of October, November, and December, 1934, with much interest. However, I believe you lay undue stress on "anti-Semitism." Here in Memphis, the city attorney, first assistant city attorney, U. S. District Attorney, another assistant district attorney (all appointive jobs) are Jews, as well as the county court clerk (an elective position). They are capable men and no one has a word of criticism against them. Three of the largest department stores are owned and operated by Jews. The smaller shops are largely Jewish and the general public's trade has made them prosperous. Certainly there is no anti-Jewish feeling here or anywhere else in this country that I know of, as the conditions here are about universal, in so far as trade is concerned.

You have a wonderful MAGAZINE, and represent a wonderful race, but I believe you are wrong in referring so often to "anti-Semitism." In conclusion, I might add that I buy about half of my groceries from Jews and the other half from Italians, and all of my clothes and household supplies from Jews, never going into the Gentile stores.

Memphis, Tenn. A GENTILE.

* * *

ECONOMICS AND WORLD JEWRY

Editors, B'nai B'rith Magazine:

The present tragedy of Jewry can be attributed largely to the world economic system. There is no need to mention the countries in which Jewish life has been laid waste. Every Jew knows it. The time for lamentation has long passed; the time for reconstruction has long been overdue. Here is where B'nai B'rith can carry out its historic mission, not as a philanthropic Order, but as a national Order representing Jewry in helping to rebuild Jewish life on a sounder economic basis.

At home, B'nai B'rith ought to initiate a propaganda policy to teach our Jews the value of farm life. There is plenty of land in this country, and good land, on which Jews could make a better living than the marginal existence in the needle trades or the small clothing stores. As for a foreign policy, if we may call it that, B'nai B'rith as the all-embracing Order of Jews of all classes and origins, must assume daring leadership in this present world Jewish crisis. The Jewish problem cannot be solved by a few donations and sympathy; it can be solved only by a sound Jewish economic life.

B'nai B'rith therefore ought to lay before the League of Nations the Jewish problem and ask the world to help us solve it. B'nai B'rith ought to ask a loan of a million dollars from the League to finance a colonization program for Jews, either in Palestine or elsewhere.

Alameda, Cal. HARRY WEINER.

* * *

DR. CADMAN IS GRATEFUL

Editors, B'nai B'rith Magazine:

May I thank you for your most generous editorial concerning me (February issue). It has greatly comforted Mrs. Cadman and myself. Of course, as one advances in years he feels that some of the causes dear to him must be taken up by other hands and hearts, but I have no doubt whatever that the glorious enterprise to which we have been committed these many years for larger and nobler fraternity among our fellow-men is blessed by Almighty God and will ultimately triumph.

Brooklyn, N. Y.

DR. S. PARKES CADMAN.

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INSURANCE

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CAMPS

Camp Carlisle-Olympus

HOTELS

Harrington Hotel, Washington, D. C.
Barlum Hotel, Detroit, Mich.

A Precocious Child

ESTHER'S mother had talked so much about how clever her darling little daughter was, that all the women in the club insisted on seeing the child the next time they played bridge at her home. Esther was therefore duly brought in and shown off. One of the club ladies was especially enthusiastic about Esther.

"I just know," she gurgled, "that you're a great help to your mother, you sweet thing."

"Oh, yes, ma'am," answered Esther gravely. "I'm going to help mother count the silverware after you go home."

* * *

Mistaken Identity

A GROUP of three men, including Isaac, were telling of their strange experiences and how they had been mistaken for great men.

"Would you believe it," the first said, "I was once mistaken for President Roosevelt!"

One of the others turned to his companions and said: "That's nothing; I was once mistaken for President Wilson."

"Huh!" grunted Isaac, "I was standing on the street corner the other day, and a cop came along and said to me: 'Holy Moses, are you here again?' "

* * *

Proof Positive

AN Irish lad and a Jewish boy were engaged in verbal combat. Finally the subject got around to their respective churches.

"I'll bet," said the Irish lad, "that Father Harrity knows more than your rabbi."

"Sure he does," answered the Jewish boy. "You tell him everything, don't you?"

* * *

Mathematics Class

"SAMMY," asked the teacher, "how many make a million?"

"Not many," answered Sammy quickly.

* * *

Wait for the Expert

LITTLE SARAH: "Mother, tell me a fairy tale."

Her mother: "Wait a while, Sarah, until your father gets home; he'll tell both of us a fairy tale, I'm sure."

* * *

Bright for His Age

LITTLE JAKEY was a very bad boy when his parents took him on his first train ride. He romped about, getting in people's way, and finally knocked a valuable package off the seat into the aisle. His father lost patience.

"Jakey!" he cried, "if you don't behave yourself right away, I'll box your ears!"

Jakey smiled impudently.

"If you hit me," he said, "I'll tell the conductor my age."

* * *

A Relevent Answer

JUDGE: "You say you heard the quarrel between this couple?"

Ike, the witness: "Yes, your honor."

Judge: "What impression did you get?"

Ike: "I'll never get married."

* * *

A Linguist

RACHEL was travelling through France. She met another American girl on the train and began to chat.

"Do you know French?" asked the other.

"Yes," answered Rachel. "Perfectly."

"I'll try you out. Parlez-vous francais?"

"Oh, yes," answered Rachel calmly.

"But, my dear, 'O yes' is English."

"Well," cried Rachel indignantly, "I know English, too."

* * *

Vocational Training

FOND AUNT: "Well, Harry, what are you going to be when you grow up?"

Harry: "Well, after I've become a doctor to please father, and a rabbi to please mother, I'm going to be a plumber to please myself."

THE following are winners of books this month as rewards for having their contributions to this page accepted: Mrs. Boris Brutskus, Berlin, Germany; Anna Barr, Seattle, Wash.; and Leon Aronson, Kansas City, Mo.

JEWISH CALENDAR

1935

*Rosh Chodesh Iyar	Sat., May	4
Lag B'Omer	Tues., May	21
Rosh Chodesh Sivan	Sun., June	2
Shavuoth	Fri., June	7
	Sat., June	8
*Rosh Chodesh Tammuz	Tues., July	2
Fast of Tammuz	Thurs., July	17
Rosh Chodesh Ab	Weds., July	31
Tisha B'Ab	Thurs., Aug.	8
*Roch Chodesh Elul	Fri., Aug.	30

*Rosh Chodesh also observed previous day.

Among Our Contributors

JOSEPH L. COHEN is a writer who lives in London, England.

BERNARD LANDE COHEN is an attorney who lives in Montreal, Canada.

HARRY MENDELSON, of Omaha, is a graduate of the University of Nebraska. He lived for five years in Palestine, as a student, a farmer, and a teacher in Haifa Private High School. Since his return to this country he has been teaching Hebrew, Yiddish, and Jewish history privately, and is a periodical contributor to the Jewish Press of his city.

MINNIE R. ACHTENBERG is active in Jewish and communal work in Kansas City, Mo.

EDWARD E. GRUSD is assistant editor of the B'NAI B'RITH MAGAZINE, and National Director of Publicity of the Order.

JOHN COURNOS is a critic and novelist who now lives in Long Island City.